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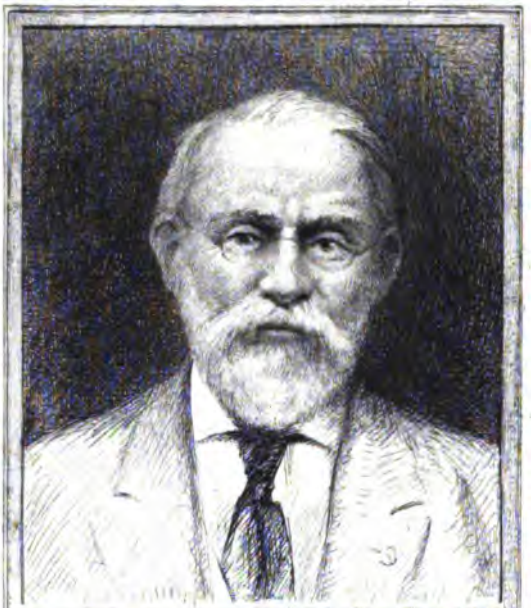

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Archaeologia Cambrensis,

A

RECORD OF THE ANTIQUITIES

OF

WALES AND ITS MARCHES,

AND THE

Journal of the Cambrian Archaeological Association.

VOL. II.

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PREFACE TO VOL. II.

At the commencement of the Second Volume of the *Archæologia Cambrensis*, the Editors cannot avoid congratulating the Antiquarian Public of Wales, and themselves, on the success which has attended this work. The expectations which they formed at the beginning of their undertaking have been amply realized; and, they have succeeded, as they flatter themselves, in centralizing and uniting, if not in awakening, a spirit of enquiry and research, as well as one of reverence and conservation, in many parts of the country.

The communications made in their pages, have been of a value fully commensurate to what they had anticipated; and their readers will, no doubt, do them the justice to observe that, but for the appearance of this work, many of these valuable papers might never have seen light, — or, at least, might have remained in their Authors' portfolios for an indefinite period.

In reverting to the labours of their friends and correspondents, the Editors, while expressing their warmest thanks for the ready zeal and hearty good will, with which their antiquarian brethren have supported them, would briefly call attention to the peculiar value of some of the more important articles of the First Volume. Thus the *Antiquitates Parochiales*, which might never have escaped from its MS. form, is now in course of publication. A connected and complete series of accounts of the Monastic Institutions of Wales, which will form an useful supplement to Dugdale, has been commenced; and thus the history of Llanthony Abbey has been drawn out in a manner that may be taken as a model of a complete and well-sustained narrative. The papers on Harlech Castle are certainly some of the most valuable ever communicated on such a subject to the antiquarian world; and they will, no doubt, lead to the compilation of one of the great *desiderata* of the day, — a complete *Castellarium Cambrense.*

The introduction of palæographic discussions is one of the most important branches of archæology which have occupied the pages of this volume.

Systematic surveys of county architectural antiquities have been commenced, and will be continued; while the communication of valuable documents, such as the Bulkeley MSS., and the papers connected with Merionethshire, shew that the value of these publications is beginning to be appreciated. The discoveries at Segontium, and the miscellaneous remarks of correspondents, are evidences of the interest taken in these matters, not only by local, but also by distant enquirers.

To crown, however, the combined efforts of Welsh antiquaries during this the first year of their united action, the *Cambrian Archæological Association* has sprung into existence, and promises to be a lasting instrument of good in promoting the study and preservation of the national antiquities of Wales.

While, therefore, the Editors would once more express their deep obligations to all their friends and supporters, they would request of them an active continuance of their aid, since it is only by the steady and combined efforts of a multitude of observers that the great cause of national archæology can be effectually promoted. On the other hand, their own humble services are at the command of any of their correspondents; and their constant aim will be to render themselves useful to all the antiquaries of Wales and its Marches.

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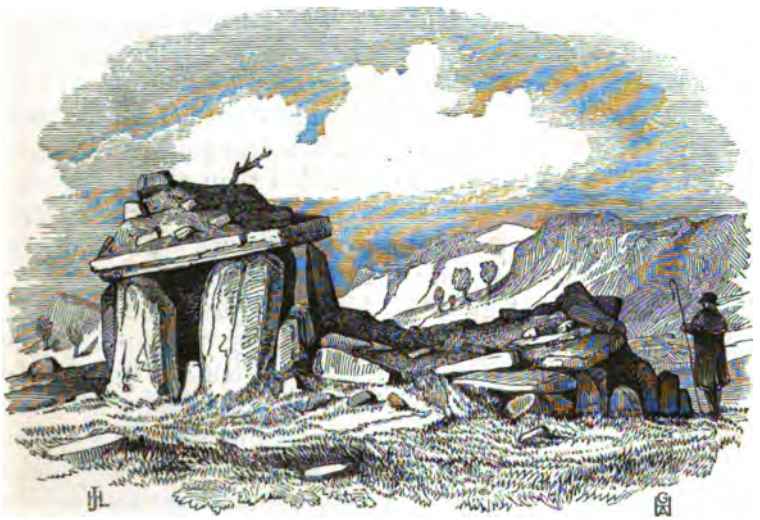


CROMLECH AT BRYN CELLI DDU, ANGLESEY.

THIS is one of the most interesting remains of the kind still extant within the isle of Anglesey; not only on account of its size and form, but also for its antiquarian history, and its preservation. It is situated on the farm of Bryn Celli ddu, belonging to the Marquis of Anglesey, not a great way from Plas Gwyn, the seat of C. Evans, Esq., of Hên Blas, and now stands in the middle of an open field near the farm-house. A most gratifying circumstance connected with it, and which may be mentioned at once, is, that Mr. Evans, fully aware of its value as a Celtic monument, has given

orders for surrounding it with a suitable fence, so that its farther decay may be retarded as much as possible.

Before going into any description of its present condition, we will quote the first account that has been met with concerning it. This was given by Rowlands, in his *Mona Antiqua*, p. 93, where, after alluding to various monuments of the same kind in this part of the island, he observes,—"There are also in Llandeniel parish, at a place formerly called Llwyn Llwyd, now Bryn Kelli, the remains of two carnedds, within a few paces of one another: the one is somewhat broken and pitted into on one side, where the stones had been carried away; the other having had its stones almost all taken away into walls and hedges, with two standing columns erected between them."

Two engravings are given by him of these remains, which, however, being executed in the rude manner of his day, convey no farther idea of these carneddau than that the stones of which they were composed were all visible, and that they were not then covered with earth or turf. The work of destruction had, in fact, even then begun.

The next account given of this spot is by Pennant, in his *Tour*, vol. ii, p. 262, and in the following words:—"A few years ago, beneath a carnedd similar to that at Tregarnedd, was discovered, on a farm called Bryn-celli-ddu, near the seat of Sir Nicholas Bayley, a passage three feet wide, four feet two or three inches high, and about nineteen feet and a half long, which led into a room, about three feet in diameter and seven in height. The form was an irregular hexagon, and the sides composed of six rude slabs, one of which measured in its diagonal eight feet nine inches. In the middle was an artless pillar of stone, four feet eight inches in circumference. This supports the roof, which consists of one great stone near ten feet in diameter. Along the sides of the room was, if I may be allowed the expression, a stone bench, on which were found human bones, which fell to dust almost at a touch: it is probable, that the bodies were originally placed on the bench. There are proofs that it was customary with the Gauls to place their dead in that form in cells: but, they added to the head of each body a stone weapon, which served as a pillow; but nothing of the kind was discovered in this sepulchre. The diameter of the incumbent carnedd is from ninety to a hundred

feet. This seems to be that which Mr. Rowlands takes notice of in his *Mona Antiqua.*"

It may be inferred from the above accounts, the latter of which is also given by King, in his *Munimenta Antiqua*, that in Rowlands's time, the larger of the two carneddau had not been opened so as to allow of the inner chamber being discovered: that in Pennant's time, the smaller of the carneddau had disappeared, together with the upright columns, or Meini Hirion, mentioned by Rowlands; but that the larger carnedd was still tolerably perfect, though the chamber had been opened and ransacked. At the present day (1846,) the appearance of the monument is exactly that given in the plate, as seen from the south east: and the tradition preserved on the spot is, that the stones have been removed at different times, to make or to repair walls.

All traces of the carnedd have disappeared except the earth and stones that still lie on the cromlech, where a tree had taken root, but is now withered and dead; and, also, on the top of the passage leading to the chamber. The ground, however, rises all around, making the base of a tumulus that now would measure not more than sixty-five or seventy feet across; and, the occurrence of a large stone on the outer circumference of this rise, would lead to the conjecture that originally it was surrounded by a circle of such blocks. The passage which led from the outside to the chamber within, runs from east to west, and now measures not more than eighteen feet in length, by about three feet in height, and two feet six inches in breadth: it is composed of six large stones on the northern, and five on the southern side; but on the latter, several stones are built in, exactly as is now done in the common stone fences of the country. The sides of the chamber or cromlech, which is correctly described as "irregularly hexagonal," are composed of single stones of the width of five feet four inches, four feet, six feet, four feet, and six feet respectively, allowing a space of only twenty inches for the entrance, which with a stone twenty-one inches wide, makes up the sixth side. The upper stone forming part of the roof, is eleven feet long, by six feet six inches wide, and fifteen inches thick. There was a second stone, placed in rather a slanting position on the northern side, which also made part of the roof, and is of rather smaller dimensions than the former. This has now fallen

off, and lies upon another by the side of the rest. The central pillar, spoken of by Pennant, lies prostrate in the middle of the chamber. The soil has accumulated within, and no traces of the "stone bench" are now observable. The upper stone, like many other smaller ones which formed part of the carnedd, is of grit; all the others are of chloritic schist; both sorts of stone being found within no great distance from the spot.

This monument forms a striking example of the gradual disinterment of similar remains: and, had the neighbouring peasants only removed the stones of the carnedd a little quicker, we might have heard it described, perhaps, as an altar, while the ruins of the passage would have been considered as the steps leading up for purposes of sacrifice. It also shews how fatally, but surely, the hand of man anticipates that of time; and, that the worst enemy of man's works, is man himself.

At the present moment, the upper stone rests on only three exceedingly small points of support; and these are very likely to give way by the mere effect of the weathering, when the whole will fall into ruin. We would, therefore, respectfully suggest to Mr. Evans, who has, in so praiseworthy a spirit, taken steps for its preservation, that some method should be adopted—and this would not be difficult—for preventing this catastrophe.

ANTIQUITATES PAROCHIALES.

No. IV.

MOSSOGLEN.

HÆC olim Principis Villa nativa erat, sic enim vassalis vernulisque datas terras solenniter nuncupavit Antiquitas: in tria allodia tempore Edw. 3. vulgo Weles disterminata reperitur, quæ Extenta regia passim prædicat: primum allodium seu Wele est quod vulgo dicitur, Wele Ithel ap Davydd, quod tunc temporis tenuit Howelus ab Ithel, reddendo inde Dno Regi, quolibet trimestri termino, tres solidos et octo denarios. Secundum est allodium vulgo Wele Tegerin goch,

MOSSOGLEN.

THIS was formerly a native township of the prince; for so the lands given to the vassals and native slaves were expressly called, in former days. In the time of Edward III., it is found to have been divided into three allodial properties, commonly called weles, which the royal extent frequently makes mention of. The first allody or wele, is that commonly called Wele Ithel ap Davydd; held at that time by Howel ab Ithel, on the tenure of paying out of it to the king, every

quod eo tempore tenuerunt, Tegerinus ap Jeuan Ddu, et David et Jeuan ddu, solvendo inde Dno Regi pro quolibet trimestri spatio duos solidos, octo denarios, unum obolum, cum uno quadrante. Tertium est allodium vulgo dictum Wele Tudur Voel, tunc occupatum a Madoco ap Bleddyn, Adamo et Davydd goch et Evano ap Nest, reddendibus inde Dno Regi pro quolibet trimestri termino 18 denarios cum uno obolo. Cæterum hæc tria allodia, præter hos redditus omnia consueta servitia cursusque (vulgo Cylchau) uti olim solebant Dno Principi, usque quo Villanagii mos perstitisset, exsolvere tenebantur, pro quibus demum cum hujusmodi servitia cursusque obsequendi pro rebus supervacancis existimarentur, ineuntibus tunc inde seculis pecuniarum summas statis temporibus quas Anglice Fines dixerunt, cum solutis redditibus, ex pacto Dno Regi solvendi usus inoleverat. Hic idcirco obiter prehensum vellem, quod quotquot terrarum inter Norwallos homines, non pro tiberis tenementis (vulgo freeholds) sed pro Villanagiis nativisque (uti vocitari solebant) recensebantur, quarum farrago frequens est in Regis Episcopique extentis istiusmodi terræ, ubicumque fuerint, a Regibus Angliæ sui sane juris, in feodo simplici (uti amant loqui) adrogatæ et assumptæ sunt, ac eo nomine a Questoribus suis quibuscunque gentium vitæ vel annorum termino, prætio præ manibus soluto, ad morem antiquum elocatæ fuerunt: verum nunc temporis quorundam Regum inopia vel incuria, hujusmodi prope omnes terra qua Regiæ (ut puta King's land) solenniter dictæ, primoribus nostratium viris, præsertim qui apud Aulicos ære suo gratiores accepti, ut plurimum concessæ, ac demum venditæ sunt; eo tandem pacto, ut quid villanagium et liberum tenementum interfuerit, vix jam a promiscua turba internosci contigerit: quinimo nunc rerum gerundarum statu, omnia fiunt libera indiscrimi-

three months, three shillings and eight pence. The second, is the allody commonly called Wele Tegerin Goch; held at that time by Tegerin ap Jevan Ddu, and David ap Jevan Ddu, on the tenure of paying out of it to the king, every three months, two shillings and eight pence three farthings. The third, is the allody commonly called Wele Tudur Voel; then occupied by Madoc ap Bleddyn, Adam ap Davydd Goch, and Evan ap Nest, on the tenure of paying thence to the king, every three months, eighteen pence halfpenny. These three allodies, however, besides those returns, were bound to pay all accustomed services and circuit payments, (commonly called cylchau,) as they had been formerly bound to do to the prince, while the custom of villenage remained; instead of which, in course of time, when services of this kind and circuit payments were considered as superfluous matters, the custom of paying by agreement sums of money to the king, at stated times, which, in English, are called fines, grew into a matter of settled use for all future periods. Here, therefore, I could wish it to be understood, that whatever lands amongst the men of North Wales were considered not as free tenements, (commonly called freeholds,) but as villenages and native, (as they used to be styled) — of which there is a frequent farrago in the royal and episcopal extents of land of this sort, were claimed and seized wherever they might be, by the kings of England as of their own right in fee simple, (as the expression commonly is:) and under that name were let out by the king's collectors, whoever they might be, for a term of life or years, a price being paid down according to ancient custom. Now, however, through the necessity or the neglect of some of the monarchs, almost all the lands of this kind, which are legally styled royal, (as being king's lands) have been com-

natim tenementa, quamvis in his novissimis acquisitionibus ab antiquis feudis, jus tenendi longe discrepit; ejusque discriminis hæc ratio ac præcipua nota est, scilicet, omnia villanagia vel terras nativas gravioribus, hac die Fisco Regio censibus (antiqui enim redditus erant) quam antiqua Feuda i. e. tenementa libera, onerari videntur. Hæc villula, duobus hisce seculis jam ultime elapsis, a præcelebri familia, viz. Mossoglen eo locata, maxime innotuit: primus autem qui hujus domus fundamina stabilivit, fuit Hugo ap Rhys ap Howel, filius Rhesi ap Howel ap Rhys de Bodowyr, ex prima conjuge, natu maximus e Lowarchana origine, Jerwerthino stemmate ortus, quem Parens (ut fertur) nuptiarum causa, toto fere asse exhærebat. At stirps hæc resecta (sic Deo placuit) pleniores in hoc solo egit radices, pluresque in eo quidem florentiores restirpescebat, a qua grandiori propagine Dominus Arthurus Owen, Baronettus, vir amplissimus, qui materno sanguine hoc toto potitus hæredio, ex latere vero paterno jure Dominus Audoenus Wynne de Glascoed in agro Arfonensi, Dominus Hugo Wynne de Trejorwerth, maternoque Dominus Johannes Evans Antistes Bangorensis, admodum Reverendus, Dominus Audoenus Hughes in ore mihi semper celeberrimus; viri sane spectatissimi, aliique suam ducunt prosapiam, locoque honori sunt, domumque præclare illustrant.

monly granted, and ultimately sold, to the chief men of our country, especially to those, who, by their wealth, had any influence at court; so that it is hardly possible, at the present day, to distinguish amidst the common mass, what may have been a villenage from a freehold. Indeed, in the present state of conducting matters, they have all become freeholds, indiscriminately; although, in these newest purchases, the right of tenure differs widely from the ancient fiefs. The nature and principal mark of this difference is, that all the villenages or native lands, seem at the present day, to be burthened with heavier taxes (formerly called returns) payable to the royal chest, than the ancient fiefs or freeholds are.

This small township, for the last two centuries, has been principally known from the honourable family of Mossoglen, settled within it. The first person who established the foundations of this house, was Hugh ap Rhys ap Howel, eldest son of Rhes ap Howel ap Rhys of Bodowyr, by his first wife, descended from Lowarch, of the branch of Ierwerth; whom his father, as is said, disinherited of almost every penny, on account of his marriage. The stock, however, thus cut off, (so it pleased God,) struck out larger roots in this soil, and sent forth more numerous and more flourishing stems; from which larger offset Sir Arthur Owen, Bart., a gentleman of great wealth, who obtained all this property by his mother's side; Mr. Owen Wynne, of Glascoed, in Carnarvonshire, and Mr. Hugh Wynne, of Trejorwerth, by right on the father's side; and, again by the maternal side, the Right Reverend John Evans, Bishop of Bangor, and Mr. Owen Hughes, a gentleman who must always be honourably mentioned by me; all of them, persons of the highest character, and others, deduce their descent: being at once an illustration to the place, and an honourable distinction to their family.

Bod Drudan.

Nomen maxime antiquum, quod hic præ se locus fert, ab Druidum inferiorum consortio olim inditum, mihi hariolari alibi contigerat. Villa inops et perexigua est, conditione nativa, complectens tempore Edw. III. unum duntaxat allodium, tunc nuncupatum Wele Gronw Voel, tenente eo tempore Howel ab Ithel, qui Regi pro redditu solvebat quolibet anno sex solidos et novem denarios. Terra hæc avenacei grani secaliceique industria colonorum bene ferax est: perstitit nativo jure in Regum manibus ad Virginis Reginæ tempus, quum Hugo Hughes, de Plascoch, tunc Regius Nordwalliæ attornatus, eam una cum allodio contiguo, viz., Cefn Mossoglen, tenentium veterum evictione, prætio soluto suam fecerat, a quo Dominus Rogerus Hughes hanc villulam una cum Cefn Mossoglen, nunc tertius possidet hæres.

Bod Drudan.

This place bears a very ancient name, which I have elsewhere had occasion to conjecture was derived from an assembly of the lower order of Druids. The township is poor and very small, native by condition, and comprising in the time of Edward III., only one allody, then called Wele Gronw Voel. It was held at that period by Howel ab Ithel, who paid annually, to the king, six shillings and nine pence. This district, through the industry of the farmers, is tolerably productive of oats and rye. It remained under its native tenure in the hands of the king until the time of the Virgin Queen, when Hugh Hughes, of Plas Coch, then royal attorney for North Wales, made it his own, by purchase, the old tenants being turned out; together with a contiguous allody, viz., Cefn Mossoglen. And from him, Mr. Roger Hughes, the third by succession of inheritance, holds this little township, together with Cefn Mossoglen.

Tre Bill.

Hæc olim dicta Tre feibion Pill, hoc est, Villa filiorum cujusdam Philippi, ut Extenta prædicat: ex hac Extenta videtur hanc Villulam tempore Edw. Regis Angliæ tertii, in duo allodia vel Wele fuisse discriminatam: primum in allodium vel Wele Brochvael, in quo, ea tempestate, suas terras occupaverunt Evanus Moel et Dithic verch Tegerin i. e. filia Tegerin, reddendo inde Dno Regi quolibet trinorum mensium spatio pervoluto septem solidos et sex denarios. Alterum allodium in hac villa vocatum est Wele Idnerth, cujus terras eo tempore tenebant Evanus ap Llowarch, et Evanus ddu ap Llowarch, qui co-hæredes illius prædii existere, pro quo solvebant, quolibet trimestri termino, Dno Regi sex solidos, unum obolum cum uno quadrante. Cæterum quilibet

Tre Bill.

This was formerly called Tre Feibion Pill, that is, the township of the sons of some one named Philip, as the extent informs us. By this extent, it appears that this township in the time of Edward III., of England, was divided into two allodies or weles; first into the allody or Wele Brochvael, in which at that period, lands were held by Evan Moel, and Dithic verch Tegerin, or the daughter of Tegerin, on condition of paying thence to the king, every three months, seven shillings and sixpence. The other allody in this township, was called Wele Idnerth; the lands of which were then held by Evan ap Llowarch, and Evan ddu ap Llowarch, coheirs of that property, for which they paid to the king, every three months, six shillings and three farthings. Every one, how-

hæredum hujus villæ, Wallicorum Principum tempore, sectam molendino de Rhossir, cum opere manerii (uti solebant) et cursum Stalonis et Rhaglotti præstari tenebantur, reddendo quoque pro quolibet Relevio decem solidos et totidem pro quolibet Amobro, quando acciderint, ut ex Extenta Regia, si placet, videre licet. Verum cum in hæc verba admodum barbara, viz., Stallo, Rhaglottus Relevium, Amobrum, et hujusmodi, enarranda res incidenti causam dederat, hoc igitur loco, ut quid quæque eorum sonant quispiam capiat edocere, mihi video affatim expedire: quapropter enim hoc loco, præsertim, intellectum a quoque lectore vellem, quod in antiquorum Britonum regimine, suis Principibus Primariisque viris sua vectigalia, quam maxime ex tenentibus, vel rerum necessitudine vel casu, erogata fuerunt; idcirco præsto convenire visum est, cum Principes sua maneria peragrabant, eoque ritu vitam quasi per transitum e loco in locum agebant, convenire (inquam) tunc visum est quod quisque ex tenentibus hujusmodi suum Principi officium præstare teneretur; hoc est, unus equis, alter canibus, hic accipitricibus, ille raglottis i. e. tributorum collectoribus, sua quisque vice victum commeatum que (ut in Extenta Regia passim videre est) præstandi, vel pro illis nummos solvendi, cursum absolveret; cursusque illi uti vocabant cylch stalon, cylch dowrgon, cylch hebogyddion, cylch rhaglon, id est, equorum, canum, accipitrum, et æconomorum Principis vices opitulandorum, in multis locis olim lega lata impositas, nostra vernacula indigitant, consilimi autem modo ex casu et contingenti hujus modi tenentium non pauci pro hæredis morte Relevium, et pro puellarum viduarumque stupro, Amobrum, impositâ mulctâ, exantlari tenebantur. Favete linguis, sic enim barbararum rerum insuetæ voces quum gestæ rei enarrandæ inserviant, a nobis non incommode usurpantur.

ever, of the heirs of this township, were bound, in the time of the Welsh princes, to pay suit to the mill of Rhossir, with Manor-work (as it was called), and the circuit-payments of Stalonage, and of the Rhaglot; paying also for each Relief ten shillings, and as many for each Amobrum, whenever such might happen, as may be seen, if desired, from the Royal Extent. Since the matters which I have to relate, have given cause for the employment of these barbarous words, viz., Stalo, Rhaglot, Relief, Amobrum, and such like, I think it my duty briefly to explain in this place what each of these terms signifies, so that any one may be able to comprehend it. I would, therefore, desire the reader to understand, and in this place more especially, that under the system of the ancient Britons, the princes and the chief men derived their revenues principally from their tenants, either by the necessity of the case, or by accident. It was, therefore, soon found convenient, when the princes were going the round of their manors, and thus were leading a kind of life of passage from place to place,—it was found convenient, I repeat, that every one of the tenants of this kind, should be bound to perform each his own peculiar duty to his prince; that is to say, one for the horses, another for the dogs, one for the hawks, another for the rhaglots, or tribute collectors: so that each, (as is commonly to be seen in the royal extent,) might go through his due course, each in his own turn, by furnishing food and provisions, or by paying money instead. And these courses or circuit-payments, or as they termed them, *cylch stalon*, *cylch dowrgon*, *cylch hebogyddion*, *cylch rhaglon*; that is to say, the turns of supplying the horses, dogs, hawks, and stewards of the prince, formerly imposed in many places by a specific law, are indicated in our common national speech. In a similar man-

Villa hæc conditione nativa erat, olim Principum Wallicorum, dein Regum Anglorum vernulis occupata, itaque antiquo ritu perstitit ad Elizabethæ Reginæ ævum, quo tempore Ludovicus Owen ap Meyric de Brondeg, hanc villam cum aliis terris, quas prætio facto e corona acceperat, suas fecit, et nunc una cum Brondeg ad Familiam Bodoenianam e re pertinet.

Termini hujus villæ a vicinis terris sejuncti sic modo percursi sunt, viz. a Malltraeth ad Cae Dafydd ap Morgan, exinde ad Cefnmawr, a quo rursum prorsum circumeundo Tir glan y morfa, itur ad Rheol y maescyd, alias, Lon y digoed, ex hoc iterum ad Malltraeth. Jam possessa est a Dno Arthuro Owen, Baronetto, et cum aliis ibidem terris, colonis pro more qui annuos solvunt redditus, allocatur. Terra hæc cum proxime sequenti suapte maxime valet virtute.

ner, according to accident and contingencies, many tenants of this kind, were bound to pay a relief, for the death of an heir, and an amobrum, for the deflowering of virgins and widows. You must excuse me; for the employment of these unusual names of barbarous things is not improper, since they serve to elucidate the matter I have to treat of.

This township was native by condition, and formerly occupied by the serfs of the Welsh princes; but afterwards by those of the kings of England. It remained in this ancient condition until Queen Elizabeth's days; at which period, Lewis Owen ap Meyric, of Brondeg, obtained possession of these lands, together with others which he had purchased of the crown: and it now belongs, together with Brondeg, to the estate of the Bodowen family.

The boundaries of this township, as separating it from neighbouring lands, have thus been lately gone over, viz., from Malltraeth to Cae Dafydd ap Morgan; thence to Cefn Mawr; from whence again, by a circuit round Tir glan y Morfa, to Rheol y Maescyd, otherwise called Lon y digoed; and from hence again to the Malltraeth. It is now in the possession of Sir Arthur Owen, Bart.; and, with other lands thereabout, is let according to common custom, to farmers who pay an annual rent. This district, with the one immediately following it, is valued for its peculiar excellence.

Tre Carwedd.

Hæc villa ejusdem cum præcedenti naturæ est, familiæque de Brondeg prætio soluto concessa ac demum ad Bodoenianam domum devoluta: olim autem in tria allodia dispertita reperitur. Primo nimirum in Welc Meibion Moel, quod tum pridem in manus Principis deveniebat. Antiqui illius assizarum, (ut vocant) redditus, pro quolibet trimestri termino, sunt

Tre Carwedd.

This township is of the same nature as the preceding one; and, having been granted to the Brondeg family, on payment of a sum of money, has at length devolved to the house of Bodowen. It is found to have been formerly divided into three allodies. First, into the Wele Meibion Moel, which was originally in the prince's hands; and the an-

5 solidi et 5 denarii. Secundo, in allodium seu Wele meibion Hwva, quod tempore Edw. III. tenuere Dafydd dew, Howel Moel, alii que hujus terræ cohæredes, qui reddiderunt Dno Regi ad quemlibet trimestrem terminum, 3 solidos, 8 denarios cum uno obolo. Tertium allodium nomine Wele Garwedd, a quo nomen accepit villa, eadem tempestate hos tenentes aluit, nempe Lowarchum ap Llowarch et Jorwerthum ap Llywarch cum aliis cohæredibus, qui fisco regio ad quemlibet trimestrem terminum 5 solidos, 5 denarios, ut olim ex Regia Extenta patuit, reddere tenebantur. Omnes hujus villæ coloni sectam ad molendinum Dni de Rhossir, et opera manerii facere, sunt obstricti; atque pro quolibet Relevio, decem solidos, totidemque pro quolibet amobro, cum stalonis et rhaglotti vicibus obeundis prœligati sunt, ut ex extenta patet. Limites hujus villulæ ab accolis descripti hi sunt, viz. incipiendo a palude de Malltraeth tenditur per Rheol y maescyd ad Cae maes y clochydd, a quo circumeundo Rhandir ad Crochan Caffo, exinde per fossam Caenewydd rectâ ad paludem de Malltraeth. Hæc vero cum præcedenti terra crebris colliculis confragosa, sed quia plana est præ marris paludisque vicinia, admodum fertilis et grano et gramine colonorum industriæ satis copiosæ retribuit. Toto est cum finitima jam dicta Dni Arthuri Owen, Baronetti, quæ tenentibus in prædiola distributa, pro annua mercede elocatur.

cient returns of its assizes (as they termed them) were five shillings and five pence, every three months. Next, into the allody or Wele Meibion Hwva; which was held in the time of Edward III., by Davydd Dew, Howel Moel, and other coheirs of this land, who paid to the king, every three months, three shillings and eight pence half-penny. The third allody, by name Wele Garwedd, from which the township was called, supported in those times the following tenants, viz., Lowarch ap Llowarch, and Iorwerth ap Llywerch, with other co-heirs, who were bound to pay into the royal treasury, every three months, five shillings and five pence, as formerly appeared by the royal extent. All the farmers of this township were bound to do suit at the lord's mill of Rhossir, and to perform manorial work; and to pay for every relief ten shillings, and as many for every amobrum; with the taking of their turns for stalo and rhaglot. The boundaries of this small township, as described by those dwelling on the spot, are the following, viz.: beginning from Malltraeth marsh, it stretches by Rheol y maescyd to Cae maes y clochydd, from whence, by a circuit round Rhandir, to Crochan Caffo; and thence, by the ditch of Caenewydd, straight to the Malltraeth marsh. This district, with the preceding one, is broken up by frequent small hills; but, where it is near the sea and the marsh, it is flat, and gives a good return to the labours of the farmers, in hay and corn. It is altogether, as well as the adjacent district already mentioned, in the possession of Sir Arthur Owen, Bart., and is let out to tenants, in small farms at an annual rent.

Llangaffo.

Llangaffo Parochialis Capella est ultimæ dictæ Ecclesiæ de Llangeinwen, divo Caffo (Cavi Britannici vulgo Caw o Frydain filio) dicata. Capella hæc,

Llangaffo.

Llangaffo is a parochial chapel of the last-named church, Llangeinwen, and is dedicated to St. Caffo, (the son of Cavus Britannicus, commonly

præ matris suæ humili statu, in loco admodum conspiciendo, insurgit: suam sub se habet Parœciam quæ amplexu suo has colligit villulas, nempe Trefjosseth, Rhandirgadog, Treverwydd et Dinam, quarum quæque suo loco, quod notandum meruit, brevi sit acceptura.

known as Caw o Frydain.) This chapel, in contradistinction to the low situation of its mother church, is elevated on a conspicuous spot; and has under it a parish, which embraces the following small townships, viz.: Tref josseth, Rhandirgadog, Treverwydd, and Dinam; of which, each shall receive, in its due place, the notice it deserves.

ORIGINAL DOCUMENTS.

PERIOD OF THE CIVIL WAR.

[The following MS., which has been communicated to us by our valued correspondent the Rev. John Jones, of Llanllyfni, forms an interesting addition to the document of the same nature which emanated from the republican party in Anglesey, published in vol. i.]

5. *Jany.* 1649. *The information of Thomas Wynne of Bodvean gent., forwarded to the Committee of the County of Caernarvon,*

THAT Thos. Glynne of Plasnewydd Esq., Edmund Glynne of Brynygwdion and Richard Ellis of Bodychain, in the County of Caernarvon, Gents., are professed enemies unto the Parliament and their several estates now under sequestration: that in the month of June 1648 these persons knowing that Sir John Owen had with his forces resolved to depart this County, and to remain himself with Langdale or Lougharne, did by themselves and others at their instance, about the time aforesaid, procure and labour the said Sir J. Owen to alter his purpose, and by the importunate and urgent solicitation of the said persons, the said Sir J. Owen began an insurrection and second war in the said County against the Parliament.

That by the means and procurement of the said Thos. Glynne, Edw. Glynne and Richard Ellis, or one of them and their instruments, the said Sir J. Owen was chiefly induced to engage and set on foot the said insurrection and second war againt the Parliament, wherein a battle was fought and divers of the well affected slain, and in particular one William Lloyd Esq., then high Sheriff of the said County, whose

death was principally imputed unto the said persons, as the occasioners and seekers thereof:

That the said persons in the month of July 1648 were confederated with the revolters in the County of Anglesey in their rebellion which happened then; kept correspondencies and intelligence with the principal actors and contrivers of the said revolt against persons living then in the County of Caernarvon under the protection of the Parliament; and the better to accomplish their horrid purpose and put in practise their inveterate malice upon all occasions of advantage and opportunity, did observe the actions of Colonel Jones a member of this honourable House; who in the month of July last, being accompanied with Thos. Madryn Esq., high Sheriff of the said County, Captain Glynne and some others well affected, on their way from Caernarvon aforesaid unto Pwllheli, another Town of the said County, with the intent to settle there the affairs of the said County for the service of the Parliament; the said persons having knowledge thereof, did forthwith contrive a letter from themselves or some of them directed unto Captain Thos. Williams and others then in the County of Anglesey in arms against the parliament: the said letter was by the said persons or some of them, sent away in a secret manner by an old woman, thereby advertising the said Captain Williams and the said other persons, to whom the said letter was directed, of the purpose and proceedings of the said Col. Jones and the other gentlemen with him, and further urging unto the said Captain Williams and the rest, that it was an easy and a feasible matter for the said Captain and the others with a small force to take and apprehend the said Col. Jones, and the other gents with him, if he would come and take the advantage: and that copies were made of the said letter and sent abroad and dispersed in the said County of Anglesey amongst the malignant gentry of the said County then in arms against the Parliament:

That Griffith Glynne Gent., one of the sons of the said Thomas Glynne did in the town of Caernarvon, in scornful and contemptible language, about April last, abuse the authority of Parliament, and in menacing words said then unto one Captain Glynne a Justice of Peace and one of the Commissioners of the County of said County, that he did

not value his power, meaning Captain Glynne's authority under the Parliament, and that his time would come; and that in conversation and speech the said Griffith Glynne is deep malignant and permitted to examine the composition of Delinquents of Caernarvon, the which the said Griffith Glynne doth take for a colour to give out the actions and proceedings of the Parliament, which the said Glynne will convert unto an advantage upon the least opportunity against the Parliament:

That in regard the said Thos. Glynne, Edw. Glynne, Richard Ellis, Griff. Glynne are inveterate enemies unto the Parliament and deeply guilty of the said insurrection and war in the said county of Caernarvon, and will upon the least advantage stir up new troubles and commotions against the Parliament and public peace of the county, it is desired that the said Persons may be exempted from the intended Act of Composition of Delinquents' Estates, and their persons forthwith apprehended and secured, and also tried by martial law for the blood spilt in the said war by their procurement, and such condign punishment inflicted upon the said persons, as the merits of their offences do deserve.

LETTER FROM OWEN WYNNE, TO HIS FATHER SIR JOHN WYNNE.[1]

[The letter, which we now subjoin, is of a date anterior to the foregoing document, and on a subject very different in its nature. We are indebted for it to the kindness of an Antiquary in Glamorganshire, whose MSS. collections are very valuable aud extensive.]

Sir, my humble dutie remembered,

Yow shall receive by the bearer a cypres[2] hattband for your hatte that be sent downe, as also two bitts with gilt bosses, a large button for your riding coate, which was sent downe the last weeke, the sweete meates yow writte for I

[1] Vide Pedegree in Wynne's *History of the Gwydir Family*. On the death of his two elder brothers, he succeeded to the baronetcy. Sir John Wynne died in 1626, aged 73.

[2] In the curious inventory of Sir John Wynne's wardrobe, drawn up by himself, and printed in Pennant's *Tour in Wales*, vol. iii. p. 405, mention is made of "five cipres hatbands."

have sent also by one John Jenninges a carrier of Chester in a box this Satterday to Mr. Drynkewatere's with some oranges & lemons the best that he had at this tyme. I had sent yow in another box with a trunk to Chester Satterday last another box of Banketting[1] stuffe imagyning you had bought some at Bewmores in the ship, but fyndinge by your letter sent with Wm Holland, that yow had bought none, I have sent more at this tyme least that weare not enoughe to serve the turne. I have sent yow inclossed a receipt to make the Frenche bread or Spaw bread which I had (by chaunce) of one that baked it and brought me some to see and tast off, I believe it will give you good content because it is savourie bread & light of digesting, it will not keepe above a day and a haulfe good for after it will grow as hard as a stone.

I was fayne to send your parcells doune at three tymes in respecte I could not lerne the certeyntie of Sir James Whitlock's coming to Wales. There was one trunke with parcelles sent to Oswestrie Saturday last was fortnight by one Reignald a carier to be delivered to Mr. Crosby and by him to be sent yow, and there was sent by one Carter a carier of Chester together with a box of sweetemeates and some capers[2] to Mr. Drynkwater's of Chester with a letter to him entreating him to send them with all speed to you. And now lastlie this Satterday I sent yow another box with oranges & lemons & some other sweetmeates by one Jennyngs a carier of Malpas to be delivered Mr. Drynkwater of Chester for you. Your clothes I sent by Sir John Bodvell's[3] foote post long a gone which I hope are all come sound ere this.

The parliament ends for certayne one Satterday next, the house is enjoyned in the meane not to meddle with anie new busynes but to perfecte the actes against that tyme.

The duke[4] is verie sike still, some say of a tertian fever but now it is reported that he is sike both in bodie & mynd & as much as thought he were distracted, he hath been lett blood 4 tymes alreadie and on Satterday last being lett blood

[1] Materials for a banquet. [2] This appears to be an early instance of the use of capers.

[3] Sir John Bodvill married Elizabeth, daugher of Sir John Wynne.

[4] George Villiers, created Duke of Buckingham, A.D. 1623; assassinated in 1629.

he caused himself to be caried in a chayre to St. James's to the prynce beeing so weake as that he could scarce stand and then was caried to York house[1] to see them build there where he fell in a rage upon the sudden & sayd he would have the house pulled down & buylt anew after another fashion & this contrarie to the doctor's advice, so he is kept closse so as none can come to speak with him.

I have out the particular at last for the Greene Wax and the prynce's pleasure signified under it & the lease is in drawinge, yet it hath had some Rubbes of late by Sir John Vaughan's brother who did peticion against it by the setting on of John Griffith.

Heere is a speeche (how true I know not as yet) that the lord president[2] of Wales will vysitt our Country this summer & so from you will go round about the country everiewhere, as sone as I can learne his resolution I will send yow word with all speed possible.

With my prayers for your health I rest ever your obedient sonne OWEN WYNN.

London this 24 May 1624.

Morgan Wynne is not in towne at this tyme, as sone as he comes I will take the towneship of Llanrwst of him. I doe not feare that Sir Peter Mitton meddles with it. Sir Peeter Mutton doth persuade my lord[3] to buy the marle of Wm. Holland & would make him believe it is worthe 50 li a year, I believe in the end it wilbe yours, for none els will buy it, except Sir Roger Mostyn[4] & for such a Bargen you neede not want money if my brother Sir Richard will speak for it. Bradford's land is in the fraunchises of Carnarvon and comes in chardge everie yeare. I will bringe with mee a copie of it. it must be here, for it was proved by inquisition & is mentioned in the chardge. My lord treasurer[5] is downe the wynd & layd up in the towre and

[1] In the Strand, London, "magnificently rebuilt by the Duke of Buckingham." Britton's *Beauties of England*, vol. x. part 4, p. 244.

[2] W. Compton, Earl of Northampton, K.G.

[3] An endorsement, in a more modern hand, says, Sir P. Mutton would persuade Lord Keeper Williams, to buy Marle of William Holland.

[4] Sir Roger Mostyn married Mary, daughter of Sir John Wynne.

[5] Lionel Cranfield, Earl of Middlesex, "was condemned to a great fine, to a long and strict imprisonment, and never to sit in parliament during his life." Vide Memoir, in Lodge's *Portraits*, vol. vii.

the wisest heere are affrayd least he be let loose agayne & restored — the King will hardlie find such another to serve his turne.

To the honored my verie
loving ffather Sr John
Wynne Knight & barronett
at Gwydder.

THE SEAL OF SIR JOHN DE AVENE.

THE seal of Sir John "de Avene," or, as the name is commonly written, "Avon," appended to a grant of the Monastery of Margam, Glamorganshire, 1330, is remarkable from the introduction of the crest—the Holy Lamb. The shield, argent, three chevrons gules, is the bearing attributed to Jestyn ap Gwrgan; which, with the same crest, is still borne by several Glamorganshire families, descendants of that chieftain. The signet is, "S. IONIS DE AVENE."

Sir John de Avon was fourth in descent from Cradock, the eldest son of Jestyn, and is said to have married the daughter of Sir Thomas de Barry. Sir Leyson de Avon, the father of Sir John, married the daughter of Sir Edward de Sully. We have not met with her Christian name in any collection of pedigrees; but, in all probability, the "Margareta Domina de Avene," noticed in a deed of 1341, to which the Abbot of Margam is a party, refers to this lady. She is termed the mother of Sir John; and her seal impales her husband's, bearing with her own, O. two bars, G. Sully.

For further particulars as to the Avon family, we would refer to Sir Thomas Phillipps's *Glamorganshire Pedigrees*, pp. 9, 11, 28. Of Aberavon castle, said to have been built by Cradock ap Jestyn, scarce a vestige remains: it stood near to the parish church, and close to the line of the projected South Wales railway. The parish is separated from that of Margam by the river Avon.

Nov. 12, 1846. T.

THE SEAL OF THE ARCHDEACON OF MERIONETH.

THE seal, an engraving of which is given above, is taken from the original in the Ashmolean Museum, at Oxford. It seems to have been the official seal of the Archdeacon of Merioneth, and contains a representation of the Trinity. The design is one of common occurrence in continental iconography: and indicates the Father seated on a throne, with the Son, crucified, between His knees; and the Holy Ghost, in the form of a dove, proceeding from the mouth of the First Person. The same representation is to be met with, on a larger scale, upon the monumental brass of the Bulkeley Family, in the chancel of Beaumarais church. Below is a Death's head, with a garland emblematical of the victory over death. The seal is cut in box wood. It must, no doubt, have been presented to the museum by a former Archdeacon, or the representatives of a deceased one, and on either supposition, very improperly so. It is well known that, not only the higher Ecclesiastical Functionary, but also Rural Deans had once their official seals, for the furtherance of their processes; and also, in the case of the Archdeacons, for the secular purpose of leasing their possessions. In these advanced times, when Archdeacons *can write their names*, and also considering they are no part of a corporate body, as such, the seal may have become useless, and need not, therefore, be claimed as *stolen goods*.

When the three Archdeaconries of St. Asaph, Bangor, and Anglesey, were united with their respective Sees, that of Merioneth remained unannexed and intact, owing, perhaps, to

its poverty; and, with more or less frequency in succeeding incumbents, has exercised its visitatorial duties, and is endowed, as with other small matters, so with procurations on each living in its jurisdiction, as at present. The Deaneries of Dyffryn Clwyd and Arustley, both of which were previously exempt from archidiaconal power, together with that of Lleyn in Arfon, severed from the Archdeaconry of Bangor, have lately been added to this cure. It remains, however, to its honour, the most antient Archdeaconry in North Wales, because the others have been so newly modified, as to be, in fact, new erections; which cannot be said of this, as it has been curtailed of nothing.

Ruthin, Oct. 22. R. N.

NOTES FROM THE RECORDS OF INQUISITIONS,

HELD FOR THE COUNTY OF MERIONETH,

In the reigns of Edward III., Richard II., Henry VI., Henry VII. and Henry VIII.

No. II.

INQUISITIO capta coram Llewelyn Vychan ap Enion ap Llewelyn, Coronatore, apud villam de Nanney, die lune post festum Sancti Johannis port' lat', [ante Portam Latinam,] anno 31 Henrici 6, [7th of May 1453,] tam per sacramenta villatæ de Nanney, quam per sacramenta quatuor villatarum sibi propinquiorum,[1] videlicet, Birthdur, Garthgynvor, Garthmaelan, et Dolgleder, quam per sacramenta proborum et legalium hominum, videlicet, Ieuan ap Ynyr bach, Davyd ap Ieuan ap Tudur, Gruffith ap Ynyr ap Llewelyn, Gruffith ap Ynyr ap Ieuan ap Enion, Enion ap Gruffith ap Gwyn, Rys ap Gruffith ap Ieuan Vychan, Ieuan Lloyd ap Howell, Ynyr ap Howell ap Ieuan ap Madoc, Gruffith ap Edneved ap Griffri, Ieuan ap Enion ap Madoc, Howell ap Ieuan y Dre, Meuric ap Gruffith ap Ieuan Lloyd, Ynyr ap Gruffith ap Ieuan ap Adda, Gruffith ap Griffri ap Llewelyn, ap Ieuan Vychan, et Howel ap Gruffith ap Adda ap Ieuan, qui dicunt quod Rys ap Gwilim ap Ieuan Lloyd ap Gruffith

See Statuta de Rothelan, in *Record of Caernarvon*, *p.* 121.

ap Grono, de Nanney, in Ednyved ap Madoc ap Llewelyn ap Rys, insultum fecit, et eum felonice interfecit. 190.

Harlegh, coram Thoma Burnby, vicecomite, in turno anno 31, per sacramenta Ithel ap Iorwerth ap Enion, Rys ap Ieuan ap Enion, Rys ap Gruffith ap Griffri, Gruffith Vychan ap Llewelyn Sais, Meredith ap Iorwerth ap Meredith, Llewelyn ap Enion ap Grono, Gruffith ap Llewelyn ap Coz [Coch], Ieuan Moel, Meredith ap Llewelyn ap Ieuan Vychan, Ednyved ap Gruffith Lloyd, Howell ap Ieuan ap Llewelyn, et Meredith Vychan ap Iorwerth ap Meredith, [qui] dicunt Gwilim ap Einus ap Madogyn, de Garthbeibio, furat [sic] apud Trawsfynydd, 12 vaccas de bonis Gruffith ap Madoc ap Ieuan ap Madoc, et quod Ieuan Goz [Goch] ap Llewelyn ap Gruffith ap Ieuan Lloyd, John Badi, et Hwlkin ap Ieuan Baz [Bach], de Malloyd, yom' furat [sic] de bonis Dauid ap Ieuan ap Enion ap Iorwerth, Dai ap Yonkus, Ieuan ap Ririd ap Ieuan ap Ririd, apud Trausfynydd, furat [sic], et Ynyr ap Ithel Banwr, apud Llanaber, furat [sic] catalla Howell ap Ieuan ap Gwyn, Howell Lloyd ap Matto, et Angharad verch Ieuan Gethin, et quod John Badi de Festinioc et Gruffith ap Rys ap Inus furat [sic] catalla Yonkus ap Cad.' 191.

Apud Dolgelgelley [sic] coram ut predicitur, per sacramenta Gruffith Derwas, Gruffith ap Aron, Meurig Vachan, Gruffith ap David Vychan, Rys ap Gruffith ap Ieuan Vychan, David ap y Gove, David ap Ieuan ap Tudur, Ieuan Vychan ap Gruffith ap Gwyn, Dio ap Howell ap Enion, Enion ap Grono ap Llewelyn, Ieuan ap Ynyr Baz [Bach], et Rys ap Howel ap Cadwgan, quod [sic] dicunt quod Thomas ap Howell ap Griffith Bach, de Llan*nvg* [?],[1] apud Garthgynvou, quandam domum Howell ap Gruffith Derwas cremavit, et quod Ynyr ap Ithel Banwr, de Llanbedr, furat [sic] bona Ieuan Vychan ap Gruffith ap Gwyn. 191.

Inquisitio capta coram Galfrido Johnson, et Viviano Collier, 31 Henrici 6, per sacramento Johannis Bavmvill, Ricardi Bamvill, Johannis Clifford, Reinaldi Clidro, Johannis Holland, Galfridi Holland, Johannis W^{m}son, Vivion W^{m}sson, Roberti Pratty, Jack Pratty, Galfridi Baylton, Galfridi Barker, Johannis Jakson, Pra*ty* [?][2] Johannis filii Thome

[1] Perhaps "Llanvghllyn"—Llanuwchllyn.
[2] Evidently an omission occurs in the M.S. here.

Pratty, Johannis filii Vivion Palkws, Edwardi Benet, Johannis Edmundson, Johannis Sam[le] [?], Thome Smyth, qui dicunt quod Johannes. [sic] 192.

Inquisitio capta apud Carnarvon,[1] 32 Henrici 6, per sacramenta Madoc ap Iorwerth ap Madoc, Madoc Vychan ap Iorwerth ap Madoc, Ieuan ap Llewelyn ap Dicus, Gruffith Vachan ap Llewelyn Sais, Josyn Predyr, Ieuan ap Llewelyn ap David ap Ieuan, Ieuan ap Jonkus vab Llewelyn ap Ieuan Vychan, Ieuan ap Ynyr ap Howell, Rys ap Dio ap Blethin, Ieuan ap Howell Gethin, Llewelyn ap Rinallt ap Llewelyn Vychan, Llewelyn Sais ap Llewelyn Vychan, Enion ap David ap *Ieuan* [?] et Llewelyn ap Madoc ap Tudur, qui dicunt quod Howell ap Gruffith ap Madoc ap Gruffith, de ffestinioc, Day Whith, de Penanlliw, knav, apud ffestinioc, furat [sic] bona Howell ap Llewelyn ap Madoc, et Robyn ap Gruffith ap Madoc ap Gruffith de ibidem; Llewelyn ap Gruffith ap Enner, de eadem, apud Llanvrothen, cepit 12[d] de bonis Rys ap Hulkyn; Gruffith ap Dicus Whith, de Llanvyllin, cum Howello ap Gruffith ap Madoc, predicto, [cepit] xx bovemculos, et 30 vaccas, et Ieuan ap Hofa ap Tudur, de Gartheing knave, et Guttun ap Owen ap David Lloyd, de Trecowenny in Powys, ap Llanwllyn, insultum fecit super Ieuan ap Sir Howell et prisonā &c: [sic].

Capta apud Harlegh, coram Thoma Burnby, 32 Henrici 6, per Sacramenta Howell ap Ieuan ap Llewelyn, Meredith ap Llewelyn ap Ieuan Vychan, Iorwerth ap Gruffith ap Tudur, Ieuan ap David ap Llewelyn, Gruffith ap Gwilim Powys, Meredith ap Ieuan ap Llowargh, Madoc ap Dicus ap Iorwerth, Gruffith ap Iorwerth Voyl, Enian ap Howell ap Gwyn, David ap Llewelyn Vychan, Enion ap Adda ap Madoc, Rys ap Ieuan ap Gr', qui dicunt quod Howell ap Gruffith ap Madoc ap Gruffith, de ffestinioc, yoman, [et] Day Coydyn, de Pennanllyw, apud ffestinioc cepit 15 vaccas de bonis Howell ap Llewelyn ap Madoc ap Llowargh; et quod Gruffith ap Ieuan ap Ernus, de Llanvrothen, cepit 14 vaccas, de bonis Johannis Whith; et quod Guttyn ap Rys ap Ignus, [et] Gwilim ap Tudur ap Ignus, de Mallwyd, cepit 28 vaccas, de bonis Howell ap Ieuan Lloyd, Guttun Banwr, David ap Ieuan Lloyd, Howell ap Gruffith ap David ap Yn[c] [?]; et quod Llewelyn ap Ednyved ap Aron, apud

[1] Held at Caernarvon, but for the county of Merioneth.

Llanvayreth, fregit Domum Owen ap Bedo; et quod Ieuan ap Ieuan ap Enion ap y Badi, de Aberangell, Guttun ap Ioucus Bwl, et Mebyn Caryth, de Garthiniok, apud Llan Aber, furat [sic] 8 vaccas, de bonis Yonkus ap Madoc bach, et Sienkin ap David Boyl, et quod Guttun ap Yonkus ap Iollo, de Llanvihangel, apud Llanaber, furat [sic] 3 equos, de bonis Ieuan ap y Mab Llwyd, Meurig ap Ieuan ap Iorwerth, et David ap Madoc ap Howell.

Apud Towyn, coram predicto vicecomite, per sacramenta Jenkin ap Iorwerth ap Enion, Enion ap Howel ap Ieuan ap Grono, Tudur ap Gruffith ap Tudur, Ieuan ap Ieuan ap Gweith, Ieuan ap Ieuan Lloyd ap Adda, Llewelyn ap Ieuan ap David ap Tudur, John ap Gruffith ap Ednyved Bwl, Ieuan Vychan, ap Ieuan ap Tudur, Gruffith ap Llewelyn ap Grono, Gruffith ap David ap Ieuan ap Madoc, Ednyved ap Tudur ap Ieuan Goz [Goch], Llewelyn ap Ieuan ap Llewelyn ap Grono, qui dicunt quod Enion ap Dio Pwl, de Penegoz, [et] Llewelyn ap Ieuan ap Enion ap Ieuan Velinydd, de eadem, apud Cathle, ceperunt 4 vaccas de bonis John ap Gruffith ap Ednyved *Boyl*,[1] et quod Ieuan ap David ap Harre, John ap Madoc ap Gruffith ap Griffri, Gruffith ap Meredith ap Gruffith ap Griffri, David ap Dio ap Enusgreith, alias dictus y du hael, apud Caethle, 12 vaccas ceperunt, de bonis Ieuan Vychan ap Ieuan ap Tudur, Gwilim ap Adda, Gruffith Leia, et Llewelyn ap Gruffith Leia; et quod Ieuan ap David Rint, Dakin Goz [Goch] ap Llewelyn ap Ieuan ap David, Ieuan ap Llewelyn ap Gruffith ap Ieuan Lloyd, de Mallwyd, yoman, apud Maesllangedris, 6 vaccas ceperunt, de bonis Gruffith ap Ithel, Gruffith ap David ap Ieuan ap Madoc, et Guttun ap Ievan Mouthwy; et quod Ieuan Grith de Bron y prys, in Comitatu Merioneth, yoman, furat [sic] 11s. 8d. apud Llangedris, de bonis Tudur ap Howell ap Ieuan ap Enion; Et quod Llewelyn ap Ieuan Brydydd, de Rytcryw, apud Maesllangedris vnam vaccam furavit, de bonis Jenkin ap Ierwerth ap Enion. 194.

Thomas Burnby, Vicecomes Merioneth, per subvicecomitem suum, Elisse ap Gruffith, presentat quod in turno apud Dolgelly, arrestavit David ap Atha ap Ievan Gethin, felon' et deliberavit eum Gruffith ap Ednyved ap Aron, gent:, de Llanvendiged, Ragloto Domini Regis de Talybont ad

[1] It will be seen that the person injured, whose name is previously written "Bwl," was one of the jury.

ducendum eum apud Constabel [sic] castri de Harlegh. 32 Henrici 6. 195.

Ithel ap Iorwerth ap Enion stuard [query, "Woodwardus?"] domini Regis Comoti de Ardudwy, presentat quod Llewelyn ap Howell ap Ieuan, de Penrhos, Carnar̄ Con̄ [sic — "Comitatus Carnarvon"], knave, Gruffith ap Ievan Comyn, clericus, de Llanor, in Con [sic — "Comitatu"] predicto, et quod Llewelyn ap Howell ap Ievan, de Llanbredrog, ceciderunt 100 querculos,[1] precii x^{li} et xx querculos, precii x^{s}, domini Regis, apud Llanihangel et Llandekwyn. 30 Henrici 6. 196.

Merioneth, Sessione; Johannes Clifford, firmarius ville de Dolgelly cum Tolnetis comoti de Talybont, presentat super sacramentnm suum quod Jak ap Tomlyn, de Hardlech, anno 31 Henrici 6, emit quinque vaccas precii xxvi^{s} 8^{d}, de Ieuan ap Iorwerth Crecyth apud Garthgynvour, extra forum mercati ville de Dolgelly, in Contemptu domini Regis. 197.

Johannes Holland, Woodwardus Comoti de Talybont, presentat quod Angharad vz [verch] Robyn ap Meredith, de Maenan in Comitatu Carnarvon, vagabundus, 32 Henrici 6, 4 quercus apud Towyn, precii 4^{s}, de silva domini Regis, ibidem cecidit et abduxit, contra pacem; et quod Galfridus Walsted, de Conwy, anno predicto cecidit 6 quercus, precii 6^{s}, Edwardus Mercer, de Bangor, apud Towyn, 4 quercos, [sic,] Ieuan ap Cad', de Conwy, 4 quercus, ibidem &c., et Johannes ap Ieuan ap Llowarch 4 quercus, contra pacem, ibidem &c.

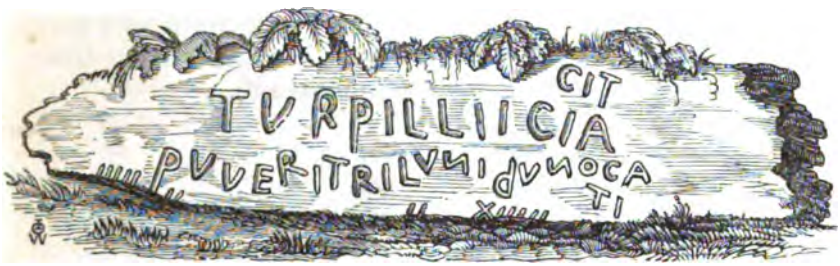
Jenkin ap Iorwerth ap Enion, [et] Tudur ap Gruffith ap Tudur, firm arii molendinorum de Cathle et Kyvyng, et terrarum dominicalium predictis molendinis annexatarum, cum passagio de Aberdovy, presentant super sacramenta, quod David ap Egnus ap Ievan Gall, ville de Cathle, vi et armis, cepit et asportavit 400 gerbas frumenti domini Regis, ad valenciam 40^{d}, crescentes super terras domini Regis; et quod predictus David ap Egnus ap Ieuan Gall cepit &c. 200 garbas domini Regis, contra defensionem Regis, et voluntatem Jenkin et Tudur predicti; et quod asportavit 100 garbas frumenti &c. 199.

W. W. E. W.

[1] From the word *querculos* it would seem that these were very small trees; but from the price, at which, at the then value of money, they were estimated, they could not have been so.

THE TURPILLIAN INSCRIPTION, NEAR CRICKHOWEL, BRECKNOCKSHIRE,

WELSH OGHAMS, BARDIC ALPHABET AND DESTRUCTION OF ANCIENT MONUMENTS.



THE interest which appears to have been raised amongst the readers of the *Archæologia Cambrensis*, by the notice, published in the second number of this work, of the Kenfegge incription, must be taken as an excuse for another communication upon a very early inscription on a stone near Crickhowel, which is accompanied by a series of marks along the edge of the block, apparently quite analogous to those on the Kenfegge stone.

The stone has been already represented both in Gough's *Camden*, (vol. ii., p. 476, pl. 14, fig. 6;) by Strange, in *Archæologia*, (vol. iv., pl. 2, fig. 2, and p. 19;) and in Jones's *Brecknockshire*, (vol. ii. pl. 6, fig. 4, p. 433;) but neither the inscription nor the marginal marks have been correctly given in those works.

Mr. Jones's description of this stone, the most complete yet published, is as follows:—"This stone, now thrown down, is nine feet long, by one foot three quarters broad, and six inches thick. It is situated near the hedge-side, on part of a farm called Ty yn y wlâd, 'the house in the country,' because it adjoined the boundary line of the borough. The field is in three parishes, Crickhowel, Llanbedr, and Llangeney, and has been long known by the name of Cae Cyntà geffil, or 'the first horse's field,' from the following circumstance, as it is said. As it was anciently uncertain in which of the three parishes this close was comprised, the rectors of the churches agreed that the tythes of it, annually, should be paid to him whose horse, after starting at the

same time and distance, should first arrive upon the ground immediately after the crop was severed. The rectors of Llanbedr and Llangeney have, however, for many years divided the tythe, without the interference of their former competitor. Mr. Gough says, it (the stone) commemorates one Turpilianus: in this he is incorrect. The first word is evidently Turpilii, and not Turpiliani: the remainder may be anything that the reader pleases. A writer, in the *Gentleman's Magazine*, for July, 1768,[1] makes it, —

> 'Turpillius jacit
> Veri Tr. filius dunocati.'"[2]

Mr. Jones adds to this interpretation, the following distich and accompanying notes: —

> "As the bell clinketh,
> So the fool thinketh."[3]

It was not until after I had sent to you my former communication on the Ogham Inscription at Kenfegge, that I met with Jones's description of this stone. And I must admit, that his frivolous treatment of the subject, was one inducement which led me to Crickhowel, in search of it.

It was, however, with considerable difficulty that I found it. Indeed, if I had not been accompanied, on nearing the spot, by the worthy proprietor of the Ty yn y wlad farm, it would have been impossible to have discovered it, as it was completely overgrown by brambles; having been thrown

[1] There is no such article, in July, 1768; but a bad engraving of it occurs in the *Gentleman's Magazine* of June, 1786, pl. 1, fig. 7, p. 473, (not 173, as referred to on the plate itself,) and a note in the July number, 1786, p. 581.

[2] It is here given as it appears in the *Gentleman's Magazine;* Mr. Jones's copy being inaccurate.

[3] "I would, by no means, be understood to apply this sarcasm to the writer, in the periodical work above-mentioned, — aud much less, to the truly learned and respectable author above-named. I only mean to assert that, the inscription, except the first word, is so far from being legible, that it may be anything the antiquary supposes, or wishes it to be."

"General Vallancey will, perhaps, discover ogham characters upon this stone, The *strokes on the sides, certainly strongly resemble those represented by him*, in his *Collectanea de rebus Hibernicis*, upon a stone pillar at Ballintarman, in the county of Kerry, in Ireland."

Mr. Jones then attempts a definition of the name of Ballintarman; and tells a story about some strollers, who induced the farmer to dig under the stone near Crickhowel, (by which it was thrown down,) whilst they quietly robbed his house, — with neither of which will it be necessary to trouble the reader.

down close to the hedge, and the plough having cast up earth round its exposed side to the level of its inscribed face, upon which moss and grass were growing in profusion. The farm-house of Ty yn y wlad, stands on the north side of the northern road from Crickhowel to Llanbedr, about three-quarters of a mile from Crickhowel, passing by the old workhouse, (now converted into three dwellings,) and a large and celebrated oak tree. On the south side of the road, directly opposite to the gate of the farm-house, is a gate leading into a field, along which a footpath runs for a little distance near the hedge, and parallel with the road; it then runs obliquely to the south east, across the field, until you come to a style leading into the next field, which belongs to an adjacent farm. The stone lies within a very few yards of this style, in another field adjoining to it on the south, the north-west angle of which field extends to the style. The stone, as I was informed by the proprietor of the farm of Ty yn y wlad, stood in the field which I had just crossed, many years ago, and close to the hedge; but, either the stone had been thrown down, and moved a little distance to its present position, or the hedge had been shifted, so that it no longer lies on his farm, but on that adjoining: the farm-house of which stands at the other end of the field, in which it is now found.

I have been thus precise in marking the locality of this stone, as I have found by experience, during my pedestrian rambles in Wales, nothing more annoying than the want of minute particulars, relative to the position of various objects of research.

After considerable trouble, I, and my companion, contrived to clear the surface of the stone, the inscription lying upwards, when I was enabled to make a drawing, and take a rubbing of it. There is no difficulty in determining any of the letters in the inscription, which are as follows:—

TVRPILLI IC IACIT
PVVERI TRILVNI DVNOCATI.

With the exception of the D in the second line, which is of the minuscule form, and the long-tailed P P, the whole is in Roman capitals.

The first word in the second line, I take to be intended for Pueri, used instead of Filii; the repetition of the V being

an orthographical error, whilst each of the three words in the top line equally affords a grammatical one. I must admit, that the employment of the word Pueri, is quite unusual; and, I can make nothing of the word Triluni, for I cannot believe it to be one of the names of Dunocatus, (or Duncad, as it would probably be rendered, in Welsh;) especially, as I believe but very few instances exist, of the same individual being commemorated by two names, at this early period.

With respect to the ogham-like marks on this stone, it will be observed that, we have here another element in the X-like mark below the D; whilst it will not fail to be noticed, that the simple oblique strokes, occur in groups of twos and fives, just as in the Kenfegge stone, and the Irish ogham stones; so that I should think, after what has been adduced, no one will now be inclined to follow Mr. Jones, in his jeering remarks against the ogham character of these markings. I am not, of course, prepared to insist on their being decided oghams, but I think they afford evidence of the employment of certain characters, distinct from the Roman alphabet, by the early Britons. In this respect, they afford a certain support to the Bardic alphabet, (from which, however, they are far removed.) Indeed, when we find it stated that, the Bardic alphabet was in use so late as the sixteenth century, — and when we remember that the Anglo-Saxons and Northern-Germans, had their Runes—the Irish, their Oghams—the Frankish Scribes, their Notæ tyronianæ —and the Romans themselves, their Siglæ—I can see no reason, a priori, for questioning either the authenticity of the Bardic alphabet, or the ogham-like character of the markings before us.

There is one further observation, suggested by the neglected situation in which I found this stone, which will not, I trust, be lost sight of by the *Cambrian Archæological Association.* It is this: All the ancient Welsh manuscripts, previous to the twelfth century, are destroyed, whilst these stones tell the tale of ages long previous to that period; and yet, they are suffered to lie about the country, in the most unheeded and unsatisfactory situations, subject to injury and destruction,— which, in fact, they have suffered to a woful extent. Even within a few miles of the spot where this Turpillian inscription lies, the following instances of such destruction, may be mentioned: —

The stone in Vaenor parish, described by Llwyd, marked with a cross, and inscribed "In nomine Dī Sumī ILUS," is no longer to be found. The Catiri inscription, (Jones's *Brecknockshire*, pl. 6, fig. 5,) was destroyed not long ago, at Merthyr Tydvil, whilst on its way to the Swansea Museum. The Victorinus stone at Scethrog, (Jones's, pl. 6, fig. 3,) after being used as a garden roller, now stands in the hedge by the road side, covered with dirt and weeds. The elaborately ornamented stone, at Llanynnis, is built into the wall of a small farm-house; hiding two of its sides. The singular inscription, on the Gellygaer mountain, has been wantonly half defaced, by a party of miners on a holiday excursion; and the Cassianus inscription, found on the Trecastle mountains, was carted away to Llandilo fawr, where I could hear no tidings of it: not to speak of others, removed to gentlemen's grottoes, &c., although these monuments, of past ages, are the *property of the public;* and, as such, ought not only to be subject to their examination, but also to be entrusted to their care, — of course, with proper protection. Many of them ought, indeed, to be affixed to the walls of the adjacent churches; as has been done, with care, to the Catacus inscription, at Llanvihangel Cwm du, by the Rev. Mr. Price, who has caused a small brass tablet to be affixed close to the stone, stating the particulars of its history. But others seem, more properly, to find a place in the different county halls; at least, until some general museum may be established *under government protection*, where they would be secure against the vicissitudes which may attend local institutions dependant on private support alone, which must, of course, be ever fluctuating; and where, from want of space, important objects might be consigned to underground passages, or out of door stations, as is the case with some of the Roman inscriptions discovered at Bath, and now in the museum (or rather, in the cellars of the Literary Institution,) of that city. The removal, however, of any of these ancient monuments, from their original sites, is always to be deplored, as so much of their local interest is thereby destroyed. Means for their preservation in such places ought to be adopted, wherever practicable; nor ought their removal to be allowed, unless under manifest apprehension of injury.

J. O. WESTWOOD.

THE TOMB-STONE OF BROCHMAEL.

THE figure at the head of this article represents one of the early tomb-stones found in various parts of Wales, which has already engaged considerable attention of the Welsh archæologists, but which has not hitherto been satisfactorily deciphered.

The first notice of this stone appears in the *Cambro-Briton*, vol. i., p. 360, in which it is stated, that in forming the new line of the Holyhead road between Lima and Cernioge, whilst cutting through the corner of a field called Doltrebeddw,[1] the workmen discovered about forty graves, about two yards in length, most of them cased with rough stones, and all lying within the compass of twenty yards by ten. Bones were found in many of them, but not the least vestige of any coffins. On the lower side of one stone, which covered one of the most perfect of the graves, was found an inscription, therein stated to be in rude Roman characters, with the letters in several places conjoined together, and which was thus read,—

BROHONASLI
IAT HIC JACET
ET VXOREM CAVNE

In the second volume of the same work, p. 410, a fac-simile

[1] It is stated, in this article, that the oldest inhabitants had no recollection of these graves. We have, therefore, here an instance, in which a local name has survived all local tradition of the circumstances of its origin; which is the more remarkable, as the name at once indicates the latter, signifying, as even my small amount of knowledge of the Welsh language, suggests, *The field of the town of the graves.* Does not the word Beddw, morever, point out a more probable origin of Bettws, than the English word Beadhouse? (See *Arch. Cambr.* vol. i., p. 291; and see Meyrick's *History of Cardiganshire*, on this subject.)

(but inaccurate in several respects)[2] is given of the stone, which is described by the Editor, as being five and a half feet long, two feet broad, and four inches thick, with the surface rough and unpolished. A correspondent, P. B. W., endeavoured to decipher the inscription, but admitted that he could not discover the meaning of the I A at the commencement of the second line, unless we take the L and I from the first line, and then it would be read "Brohomael Lia or Leia," i.e. junior, (as there may have been two Brochmaels,) "lies buried here, and his wife Caun or Caune, or Cauna;" for Caune, as well as Gwen, signifies white or fair.

Owen Pughe, on the other hand, in a note annexed to the article of P. B. W., conceives that the letters will bear the following interpretation: — Brychymaeliat lies here, &c. Brychymaeliat, signifying "one belonging to, or a descendant of Brychmael, or a Brychmaelian;" observing that the Y, which he substitutes for O in the original, was not in the Welsh alphabet, at the period to which this inscription may be supposed to have reference.

A fifth communication on the subject, by "Argus," appeared in the third volume of the same work, p. 16; in which the writer, after noticing Owen Pughe's interpretation, says, that "after all, the letter S in the first line," (mistaking the G for an S,) "is overlooked;" independent of which, the word Brychymaeliat, (a descendant of Brychmael,) must be rather too ambiguous, according to the simple and plain style of the ancient inscriptions. He grants that it cannot with certainty be deciphered, at this distance of time, without some information respecting the event; but suggests another reading, viz., Broch or Brych, (an abbreviation of Brychan,) and Mâslliat, (probably a corruption of Maesllwyd.) Hence it may be read, Here lies Brychan of Mâsllwyd, and his wife Caune; and, as it has been a prevailing custom amongst the Welsh, from time immemorial, to be nominated after their places of residence, so far, he adds, may this interpretation lead to further inquiry.

[2] The mark across the middle of the second O in the top line is omitted; the form of the G in the second line is incorrect; the marks after the second letter of the second line are converted into T T I; the transverse bar of the C in jacit is omitted, as well as the conjunction of the terminal N and E.

The inscription, however, if read with the help which a knowledge of the palæography of the Principality affords, presents not the slightest difficulty. It is necessary, in the first place, to be assured of the correctness of our representation of the letters, as the entire difficulty has originated in the want of precision in this respect in the articles and figures above referred to. It is, therefore, proper to state, that my figure is taken from an enlarged sketch made by myself of the stone, together with a careful rubbing of the stone; and that, in my examination of it, I was assisted by one who had no more difficulty in deciphering the inscription than myself: the reading of which is,—

BROHeMAGLI
IAM IC IAeIT
ET VXOR EIVſ CAVNE

The letters are deeply incised, and vary from two and a half to five inches in length. The irregularity in their size, and the unevenness of the lines, united with the false latinity of so many of the words, shews this inscription to be, at least, two or three centuries later than the Roman period. The stone is now preserved with great care in the drawing-room of Lima House, the residence of Charles Wynne, Esq., about a mile and a half west of Pentre Voelas.

A few observations on some of the individual letters, and on the inscription itself, will close this article:—

The fifth letter in the first line, is not to be mistaken for small e; the two following letters, M and A, are conjoined; the next letter, G, partakes both of the uncial and minuscule form.

In the second line, the three perpendicular strokes, united by an horizontal bar, which have so much puzzled the writers above-mentioned, form a M, of the early Celtic form. (See my observations on this letter, in *Arch. Cambr.* vol. i., p. 303, where the fifth and last figures are of this type, except that the top of the horizontal bar extends beyond the perpendicular side ones.)

The eighth letter in this line, is a small, or rather, uncial e; the transverse stroke being very decided, it was, doubtless, mistaken by the ignorant stone-cutter for a c.

With the exception of the conjoined letters in the third line, the only other doubtful letter is the Y after the letters

EIV, forming the word ejus. This letter, however, represents a small s, of the ordinary Irish, Welsh, and Anglo-Saxon form, and which is no other than the minuscule Roman *ſ* or ſ; although it would appear to be the opinion of some writers, that this form of the s was borrowed by the Welsh monks from the Welsh bards. (See *Arch. Cambr.* vol. i., p. 473, sub. litt. s.)

With the foregoing exceptions, the letters of this inscription are tolerably good Roman capitals.

We will now shortly review the inscription itself. And, in the first place, it is to be noticed that it is in the Latin language; or, at least, was intended so to be. This simple observation is sufficient to open up a fruitful field of enquiry.

The top line constitutes but one word; and, I presume, is to be taken as the genitive case of the latinized form of the Welshman's name whose grave-place it marked. This form, (indicated by LI at the end of the word, which so much perplexed P. B. W., and Owen Pughe,) is of common occurrence in Wales and Cornwall: thus, "Turpilli ic jacit;" "Vinnemagli;" "Sasrani fili Cunotami." The only instance I have met with of its occurrence beyond the limits of Cornwall and Wales, is in a stone preserved in the "Musée d' antiquités de la Seine inférieure," at Rouen, inscribed EVERINI EVERI FILI. It would be curious to discover whence this formula was borrowed by the early Britons; for, I take it for granted, that the Rouen stone is congenerous, and of the period when the communication between Wales and Britany was so constant. In vain we search amongst the short and simple inscriptions of the Roman catacombs, where the early christians of Rome were interred; (see Maitland's *Church in the Catacombs*, lately published, and the various Italian works upon the subject;) and even in Ireland, this form does not appear to have been adopted. It might imply *sepulchrum* EVERINI in some instances; but we find it with the addition of the "hic jacet," where the word *corpus* might be supposed to be prefixed.

Can any Correspondents favour the readers of the *Archæologia Cambrensis*, with the formulæ of the inscriptions on grave-stones in Syria and Egypt, previous to the tenth century?

The word IAM, at the commencement of the second line, is of very unusual occurrence in early monumental inscrip-

tions; indeed, I know of no other instance of its employment. It may, probably, mean to imply that the stone was not placed over the grave of Brochmael until the decease of his widow.

The following word I C for H I C, is of so common occurrence as scarcely to merit notice. And in the word I A C I T, the third letter has been mis-written e. The mistake of JACIT for JACET, is very common.

The last line merits remark, as one of the rare instances in which a wife is recorded on one of these early grave-stones. I only recollect the grave-stone of St. Sadwrn, Anglesey, figured by the Rev. H. L. Jones, (*Archæol. Journal*, vol. i., p. 124,) as affording a similar instance.

I must leave it to Welsh historians to determine the claims of the several celebrated men, known by the name of Brochmael, to the tomb-stone in question. The locality where it was found, and the name of the wife, seem to afford the only clues to the determination of the question; for, it is not possible, at present, to determine the precise age of the inscription; although there can, I think, be no doubt that it is considerably earlier than the ninth century.

J. O. WESTWOOD.

INSCRIPTION IN USK CHURCH, MONMOUTHSHIRE.

WE give herewith, a copy, carefully reduced from a rubbing, and engraved by Mr. G. A. Hanlon, of Rathgar, of a curious brass inscription preserved in the church of Usk. It has been figured in the *Archæologia*, and also in Coxe's *Monmouthshire;* but, in both cases, without the accuracy necessary to convey a correct idea of it. This inscription, having been now for more than a century, a *vexata quæstio* amongst the antiquaries of Monmouthshire, we subjoin the communications of three of our contributors upon it: and we leave it to our readers for their decisions.

The observations of our first correspondent, are as follows: — "The inscription in this church, published some years ago in Coxe's *Historical Tour in Monmouthshire*, and also in the *Archæologia*, vol. ii. p. 20, &c., is incorrect; as I expected was the case upon comparing Coxe's plate with some rubbings

taken by Mr. Rees and myself. I was anxious, however, to examine our copies with the original, in order to satisfy myself upon the subject. The brass plate was, probably, not very highly polished at the first; and being, moreover, a good deal corroded by time and neglect, I found that a rubbing did not show the whole of the letters so perfectly as could be wished, however carefully executed. There is a fault or crack, in the metal, which makes it impossible to take it off correctly in this way, and renders it necessary to correct it with a pencil; on the other hand, the copy, in some instances, is really more legible than the original.

"The parish church of Usk, in which this inscription is found, was also the church of the priory of Benedictine nuns, founded by one of the Clare family, early in the thirteenth century. As neither history nor tradition notice any other church in this town, which certainly existed long prior to the monastery, I think that we might assume that it was *always* the church of the parish; although, very probably, rebuilt and enlarged by the founder of the monastery, who seems to have appropriated the Rectory to the Priory at the same time; as the living is noticed in the taxation of Pope Nicholas, as *then* belonging to the Prioress of Usk. The nave of the church is separated from the choir, by a carved skreen extending quite across the church, including the east end of the north aisle; which, before the recent alterations, was fenced off from the choir by a similar open skreen, at right angles with the former, inclosing a spare space, the use and intention of which are not very obvious; but, I conjecture, it may have been the chapel of Saint Rhadagunda, mentioned, in some records, as belonging to the Priory. Upon the base of the principal skreen was affixed,

time out of mind, the brass plate bearing the inscription in question, at a point very near the angle formed by the junction of the two. The church has recently undergone a thorough repair; the short skreen, (that between the north aisle and the choir,) has been taken away, and the brass plate removed from its original site; but, it is still affixed to the base of the skreen, in a place more accessible to the curious antiquary. There is no reason to suppose that it was ever fixed in any other situation than where it stood, till the recent alterations, about a year ago.

"And I would here beg leave to remark, that before the dissolution of Monasteries, the choir was that part of the church which more particularly belonged to the nuns, and was occupied by the members of their community alone, during divine service. It was, in fact, their own exclusive property, as much as the chancel, which, of course, was theirs as rectors; while the nave and aisles, below the skreen, belonged to, and were occupied by the parochial congregation. This must be borne in mind; and, by the way, may help us to the reason, why, in many parishes, the rector repairs, not only the chancel, but also part of the body of the church.

"Before I proceed any further, I beg to notice two of the explanations of the purport of the inscription, published by Coxe, as furnished him by the late Rev. Mr. Evans, vicar of St. Woollos, in this county, and Mr. Owen, (Dr. Owen Pugh) to whom he had sent copies. The former of these learned gentlemen, read it thus, —

'Nole clode yr ethrode yar lleyn—Advocade llawnhade llundeyn
A barnon rhede breynta pentræ—Ty Nevaro Ty havalie
Seliff sunnoeir senn—A se adam Uske eval kuske
Deke kummode doctor kymmen lle va loe i llawn o lene.'

"In modern orthography, thus, —

'Yno le cloddai yr ethrodjar lleyn Advocâd llawnhâd llundeyn
A Barnon ar hyd breintiau pentrau Tŷ Nevaro Tŷ Havalie
Seliff Synwyr senn y sydd oddi am Uske y vel cyscai
Deg cymmod doctor cymmen Lle bo lloc ei llawn o leuen.'

"The learned author of the *Welsh Dictionary* read it as follows: —

'Nole clode yr ethrode yar lleyn advocade llawn hade llundeyn
A Barnour bede braynt a pile Ty Nevaro Ty hanabe
Seliff sun o eir sinn a seadam Yske eval kuske
Deke kummode doctor kymmen llena loe i llawn o leue.'

"And explains it thus, —

'Nola clode yr ethrod yar lleyn Advo cud llawn hwde llundeyn
A Bornwni bed breynt ap llyd Yn e varn a fu henesyd
Selif synn o eir hwn a fu a daiar Wysk ei wal kysku
Dewr kymmode doeth a chymmen Llen a llue i llawn o leuen.'

"Both these gentlemen read the commencement *Nole clode*, misled by Coxe's faulty copy; as, I believe, neither of them had ever examined the original. Upon reference to the inclosed fac-simile, it will be clearly seen that the second *l* should be an *h*. The horizontal line of the *h*, is not very deeply cut in the brass, and might easily be overlooked; but, I am perfectly satisfied, from repeated rubbings of that particular part, and a close examination with a glass, that we now have it correct. It was very natural, that the above gentlemen should suppose that the inscription was monumental, from its being found in a church, and from the leading words, as read by them. I was certainly of the same opinion; yet, if it were so, it seemed rather extraordinary that it should not appear, in either version, to whose memory it was erected, unless some part, in which the name of the person was mentioned, had been lost. The character appears to me to be that of the thirteenth century (?) The use of the *k*, the *ll*, and *w*, shows that it was not of greater antiquity. The *ys* are all pointed, as was the general custom at that period, but the dot or point over the *y* in the word lleyn, differs in shape from all the rest. I am rather inclined to the opinion, that this was not an accidental variation, but designed to mark a different pronunciation, or a contraction. Whether it be intended for verse or prose; or whether it be correct metre, supposing it the former, or not; I cannot pretend to decide; nor, do I think it of much importance to enquire; the principal object in view being to ascertain its meaning and intention. The orthography of the Welsh language was, I believe, by no means settled, at the period in which I suppose this plate to have been executed; but I submit, with all due deference, to the learned gentlemen before mentioned, that no Welshman, either then, or at any other period, ever wrote Ethrode, for Ethrôd — Advocade, for Advocâd — llawnhade, for llawnhâd; which is a pure English mode of lengthening the final syllable, and moreover, a comparatively modern one, and never adopted in Wales. The writer, whether poet or not, doubtless, intended

these letters to be pronounced either as additional syllables, or as separate words; and, it appears to me, that we cannot treat them as mutes, without taking an unwarrantable liberty with the text. The letters are, for the most part, so huddled together, without any marked division between the words, that the reader must exercise his own judgement in dividing them,—only taking care to preserve every syllable. I would suggest, that the commencement be read thus,—*No-lech ode*, or, according to our modern orthograph, *Nolech odde*. According to the explanation of *No*, in Owen's Dictionary, the compound *Nolech* may, I think, be a name for the skreen itself, or the stone base of it, upon which the inscription is fixed.

"'Nole chodde,' *(this skreen's intention,)* is an appropriate beginning, and affords a clue to a right understanding of what follows, 'Y' reth rode y' arlleyn,' which may be 'Y raith roddau i arlleian;' the verdict, or legal decision of the gifts to the superior nun, i.e. the prioress. This then, simply tells us, what we know was the actual fact,—that the skreen was the division between that part of the church appropriated by their founder to the nuns of the adjoining monastery, and that which belonged to the parishioners,—respecting the extent of which there had, probably, been some dispute; a fair inference, I think, from what follows. The next sentence, appears to be introduced parenthetically, and I read it, 'Advo cade llaw'n hade llun deyn'—*Adfo cadw llawen hadef llun dain.* She (the prioress) will again keep a cheerful house, of fair appearance. It will not make any material difference, whether we continue the reading throughout the upper line on the brass plate, as Mr. Evans and Dr. O. Pugh have done, or take the next below, as if written in columns. I prefer the latter, and read,—

'Seliff sunnoier sinna se Adam Usk, e val Ruske.'
Seliff synwyr synna sy Adam Usk ei wâl cysgu.

Lo! Adam is a Solomon in intellect, and resides at Usk. Ei wâl cysgu,—*His resting place*, must, I think, here be taken for his place of abode. Who this individual was, that decided the question in favour of the nuns, will be seen hereafter.

'A Barnour bede breynta pile Ty Nevaro Ty Havabe.'
A Barnwr bete breyntau pilau Tŷ Nevaro Tŷ Havabe.

"And (he is) judge, as far as the liberties of the manors of Tŷ Nevaro Ty Havabe. *Bete*, is obselete, but its frequent recurrence in the *Liber Landavensis*, proves that it was once in common use in Gwent, at least; and it is still retained in the Cornish and Armorican dialects. *Pil* or *Pile*, is, perhaps, a local term; but Lhuyd gives it this sense, in the *Archæol Brit.* p. 219.

'Dek e kummode doctor kymmen.'
Yn deg a gymmodai Doethwr cymmen.

"Fairly did the eloquent sage settle the dispute;—

'Llena loe i llawn o lene;' or, 'Llena loer llawn o lene.'

"This concluding sentence I must leave to others. It seems to be some hyperbolical compliment to the aforesaid eloquent wise man, introduced as a final flourish to fill up the space.

"It only remains to identify the individual so highly complimented. I have already given an opinion that the writing is of the thirteenth century. Adam ap Iorwerth ap Cradoc was living in the reign of Henry III., and was then steward of the manors belonging to the Clare family, (the founders of the priory,) in the county of Monmouth, of whick Usk and Caerleon formed a part. He had held the same office, under the last Welsh lords of the district, as his father and grandfather had before him. Upon the decease of the last of them, Morgan ap Howel, he seems to have transferred his services to his Anglo-Norman successors, without even the slightest hesitation, retaining his office, and all the estates, which were very extensive, that had been given him by his former masters; and which he had the address or good fortune to obtain a confirmation of from the crown, by a royal charter dated 30 Hen. III., 1246, and which continued to be enjoyed by his descendants down to a late period. Much of this property is in the immediate neighbourhood of Usk and Caerleon, and it is highly probable that he had a residence in the former town, and very likely in both. The steward of a manor is even now a judge in the manor courts, and at that time, when the lords of the Marches had almost regal power over their tenants and dependants, the authority of this officer must have been very great. The title of Barnwr, applied to him in the inscription, is strictly correct.

The literary acquirements of such a person must of necessity have been of a superior order to those of most of his cotemporaries, and such as fully entitled him to the appellation of a learned man. At what time he died does not appear. The monastery is said to have been founded before 1236, by one of the Clares; but this must be a mistake, either in the date or founder's name, as the family did not come into possession of Usk before 1246. It is possible that the building may have been begun by one of the Marshalls, and finished by Richard de Clare.

"I have no doubt that the foregoing observations will be found open to many objections; nevertheless, as they are, I believe, new, they may furnish hints to those more competent to the undertaking, and lead to a more satisfactory explanation.

"Graig, near Monmouth, THOMAS WAKEMAN."
Sept. 3, 1846."

Another antiquary proposes the following as the true reading and explanation: —

"Nole clode yr ethrode yar lleyn Advocade llawnhade llundeyn
A barnom here breynt am le Ty nevam, ty hanabe
Seliff sunnoeir sunia se A dam uske e wal kuske
Deke kummode doctor kymmen Llaia loer llawn o lene."

EXPLANATION.

"'Nol clôd yr ethrod yar lleyn, Advocâd llawnhâd Llundeyn,
A barnom herr breynt am le, Ty Nevam, ty Hanabe,
Seliff synwyr synna sy', A dan Wysc ei wâl cysgu;
Deg cymmod, doctor cymmen, Lleia loer (yn) llawn o len."

R.

A third correspondent observes: —

"The inscription on the Usk plate is all Welsh, with the exception of the professional terms *advocate* and *doctor*. The reading furnished by R appears to me to be the most correct, though I differ from the explanation given of the third and fourth verses of the first stanza, which I take to be

'A barnwr hedd, breynt am le,
Ty nev arno, ty hawlie.'

"The English of the whole would then be something to the following effect: —

'In praise of the Teacher, Lord of Lleyn;
The accomplished advocate of London,
And justice of the peace, who was a privilege about a place:
May the residence of Heaven, the abode of rights, be his portion.

'A Solomon he was, of astounding wisdom,
And under Usk is now his sleeping bed:
He effected reconciliations, was an eloquent Doctor,
Brighter than the moon, and full of light.'

"The style of poetry is that of the fourteenth or fifteenth century.

J. W."

MONA MEDIÆVA.

No. V.

LLANGEINWEN. In this parish, which is a rectory having under it the chapelry of Llangaffo, the only remains of any mediæval building are to be found at Quirt; being, probably, the same as those referred to by Rowlands, in his *Antiquitates Parochiales*. (Vide *Archæologia Cambrensis*, vol. i. p. 315.) Here, in the farm-house of Quirt, is to be seen the eastern end of a small chapel, now built up into some rooms of the habitation, and difficult to be made out satisfactorily. The eastern window appears to have been of as late date as the seventeenth century, of pseudo-classical detail; but it may have replaced an earlier one. Indeed, there are no other indications of the building being ancient, than that the walls are strong and well-built, and that there was a basement running round the building, with a drip-course. Add to this, that in Rowlands's time, at the beginning of the eighteenth century, it had apparently long ceased to be used for religious purposes. Within this building, against the eastern wall, are the Tables of the Commandments, painted in Roman letters in English; and on the northern wall may be faintly discerned the figure of St. Thomas, (or St. John?) also painted on the plaster surface. On a stone, is the following inscription:—

1686
W
T M.

The parish church was pulled down, and a new one built in 1812, in the absurdly barbarous style then in fashion. The only relic of the ancientedifice, still extant within it, is the font, *(see plate;)* which is a most beautiful specimen of the work of the twelfth century. The purity of the design, and the freedom of touch discernible in it, lead to the inference that it was the production of a Byzantine workman, — or, at least, point strongly to the traditions of the Byzantine school. This church was originally under the invocation of St. Ceinwen, conjectured by Professor Rees, to have been one of the grand-daughters of Brychan, and the same personage whose name is commemorated at Cerrig Ceinwen: she flourished in the fifth century. The festival of this parish is held on the second Sunday after Michaelmas; though that of Cerrig Ceinwen is on October the 8th; so that the usage of the country is not quite uniform on this point.

(H. L. J.) Monumental Stone, Llangefni.

LLANGEFNI. In this parish, which is rich in local and historical distinction, and for a full account of which, the reader is referred to Rowlands, Pennant, and Angharad Llwyd, as authorities, the hand of the "improver," — that is to say, of the destroyer, — has been busily at work, and has left scarcely a vestige for the antiquary, or the lover of his country, to attach a single recollection to. The parochial church, probably with the best intentions, was demolished in 1824, and a new one erected in its stead. This building has at least this merit — that it is the best of the modern

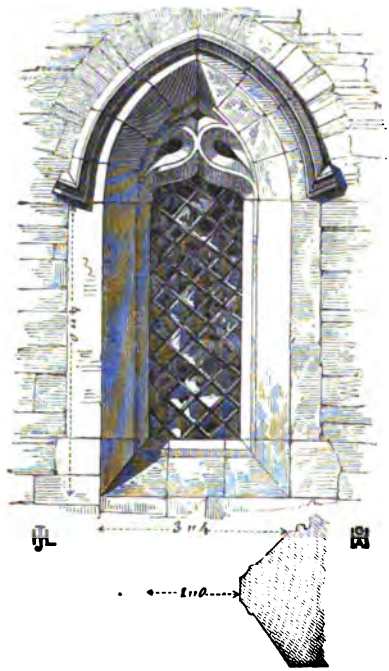
churches of Anglesey, which were finished prior to 1845; and that it is capable, at a trifling cost, of being rendered less barbarous, and more consonant to the styles of our national architecture. The only ancient remain connected with the edifice is a monumental stone, stated to have formed part of the wall of the old church, but now lying neglected, and almost unknown, in the church-yard.

It is about three feet eight inches long by eighteen inches broad, and from five to eight inches thick; being a mass of schistose breccia, a stone occurring *in situ* in other parts of the island, and commonly found as boulders, near Llangefni. The inscription is almost illegible from the effects of weathering; so much so, that it does not admit of a satisfactory rubbing being taken from it. The above representation is carefully reduced from a sketch made on the spot, with whatever precautions were possible. There are traces of other letters on the stone, beneath the lower line in the engraving; but they are so indistinct that nothing can be made out of them. If the word in the first line be correctly read as CVLIDORI, it confirms Mr. Westwood's remarks as to the Latinity of these and similar early inscriptions in Wales. The word MVLIER, which is legible in the fourth line, may refer to some other person here interred. It is to be hoped that this inscription will attract the attention of palæographers, and that some further light may be thrown upon it. There can be no doubt that it deserves a better place than the church-yard, where it is not protected at all, but is lying loose and exposed to injuries of any kind.

In this parish are situated the remains of the ancient House of Tre Garnedd, once the residence of Ednyfed Vychan. For an account of the history of this personage, the reader is referred to Pennant's *Tour*, vol. ii. p. 260. The only part of the house now standing is a portion of the western wall, about forty-five feet in length and ten feet in height, which is pierced with a circular-headed door, without mouldings, and two square-headed labelled windows, one of a single, the other of two lights; all of about the period of Henry VII. This building, which is now part of a farm-house, stands within an area of about one hundred and twenty yards square, surrounded by a vallum and fosse, from fifteen to eighteen feet deep, and which once admitted the waters of the Cevenny flowing through the Malltraeth. No armorial

bearings nor sculptured stones, of any kind, are to be found in this house. The immense Carnedd, spoken of by Pennant, and from which the place took its name, was situated in a field immediately adjoining the high road to Bangor, on the western side: but the stones of it were almost all removed a few years ago, by the present tenant of the land (1846.) Its site is, however, visible in a small clump of trees, the roots of which are covered with stones, nearly in front of the farm-house of Tan y Graig.

The church of Llangefni was erected under the invocation of St. Cyngar, son of Geraint ab Erthin, who flourished in the sixth century, according to Rees, p. 232. The festival is on the 7th of November.



Eastern Window, Tregaian

TREGAIAN. This chapelry of the rectory of Llangefni possesses a small single-bodied church, forty-five feet by fourteen feet six inches external measure, and only eight feet in height, to the wall-plate. It is of Early Perpendicular character, and is in good condition. The western end is capped

by a single bell-gable, stepped, of good design; and is lighted by a small loop. A southern doorway, with trifoliated spandrils, under a square label, leads into the nave, and is answered by a smaller doorway on the northern side. The font, which belonged to an earlier church, *(see plate,)* is probably of the twelfth century; and is remarkable for having no drain. It is made out of a fine quartzose grit-stone, and is hardly large enough for immersion.

The eastern window is of rather singular design, which however, occurs again in Anglesey. On the walls are some monumental tablets; one of them bearing the arms of John Prydherch, of Tregaian, Esq., ob. Mar. 1, 1724, æt. 44; and also, of Anne his wife, ob. Jan. 14, 1752, æt. 69. Another bears the arms of Mrs. Lloyd, of Tregaian, ob. Sept. 14, 1825, æt. 64.

The church is under the invocation of St. Caian, who, according to Professor Rees, p. 146, may have been a grandson of Brychan, and who flourished in the fifth century. His festival is on the 25th of September; but the village festival is on the 15th of November. The orientation of the church is a little to the North of East.

Rhodwydd Geidio, or, as it is usually called in the vicinity, Rhodogeidio, or Ceidio, is a small chapelry dependent on the rectory of Llantrisaint. In 1845, the church was entirely rebuilt, though with the same stones, under the direction of the rector, the Rev. Hugh Wynne Jones. By pursuing the highly judicious plan of keeping to the ancient foundations, and of raising up the edifice again in strict conformity with its original style of architecture, a most satisfactory result has been obtained. It is indeed, in one sense of the word, a new, and it certainly is a much better, building; but we hardly know that its personality can be said to be changed. The expense of the restoration, or re-edification, was very moderate. The old building was, probably, of the fifteenth century, but was of rude detail and workmanship; consisting of a single aisle or nave, forty feet by eighteen feet externally, and only eight feet high to the wall-plate,—being, in truth, nothing more than a plain small chapel for a rather thinly inhabited district. A single bell-gable capped the western end, and one small loop was in the southern wall; but the chapel was lighted by an eastern window, similar in design and dimensions to that at Tregaian. A

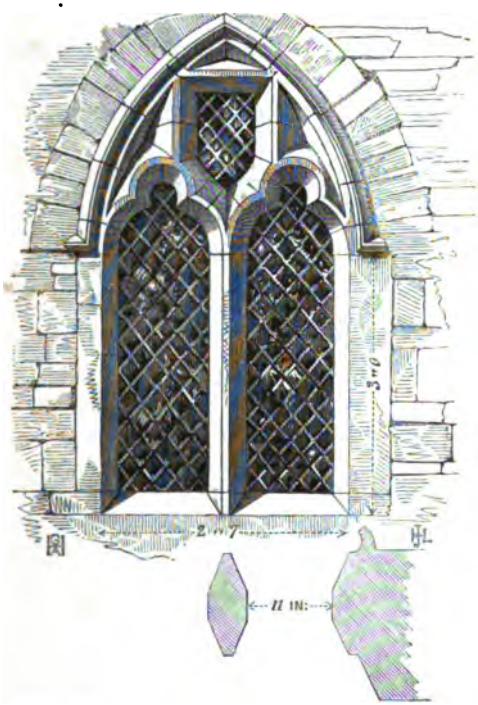
stone bench was against the western wall within; the entrance was by a small northern doorway, of Early Perpendicular character. The font was small, octagonal in form, and quite plain; and the remains of a simple screen ran across the edifice. This was one of the few churches where no pulpit occurred: nothing but a reading-pew was placed on the southern side of the altar. The orientation of the building was East North East; and it was erected under the invocation of St. Ceidio, one of the sons of Caw. As the latter was a personage of importance, and connected with Anglesey, the following extract from Professor Rees's *Welsh Saints*, (p. 224,) may not unaptly be introduced here:—

"Caw was the lord of Cwm Cawlwyd or Cowllwg, a district in the North, but its particular situation is uncertain. (A Life of Gildas, from the Monastery of Fleury, in France, published by Johannes a Bosco, and quoted by Usher, says that Caunus, or Caw, lived in Arecluta, or Strath Clyde.) According to *Achau y Saint*, he was deprived of his territories, by the Gwyddyl Ffichti, or as the general term may be interpreted, by the Picts and Scots; in consequence of which he, and his numerous family, retired to Wales. He settled at *(in?)* Twrcelyn, in Anglesey, where lands were bestowed upon him, by Maelgwn Gwynedd: and it is also said, that lands were granted to some of his children, by Arthur, in Siluria. His name is enrolled in the catalogue of saints and his children are, in one record, (Llyfr Bodenlwyn, *Myv. Archaiology*, vol. ii. p. 29,) styled the third holy family of Britain."

Ceidio ab Caw flourished, with his father and his brethren, in the sixth century: and the festival-day is on the 18th of November.

Llanfihangel yn Nhywyn. This chapelry is attached to the rectory of Rhoscolyn. The church, which is of Early Perpendicular character, is small, consisting of a single aisle or nave, forty-six feet by twenty-one feet six inches, and nine feet high, in external dimensions. The western end has no aperture; and is capped by a single bell-gable, stepped, with an ogee head. The northern doorway has a debased circular head, in wood; the southern doorway, opposite to it, of the same character, but square-headed, has been partially blocked up, and converted into a window. In the sill of this was (in 1845,) inserted the font, a curious oblong

basin, of stone, eighteen inches wide at one extremity, and sixteen inches at the other; the sides twenty-inches long, and the depth nine inches. It has since been ordered by the Archdeacon to be removed to a more suitable place. Two small square-headed trifoliated loops occur in the northern and southern walls, near the eastern end; but two other windows have been introduced in recent times.



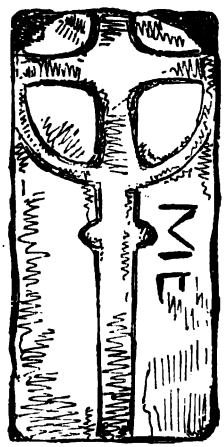
Eastern Window, Llanfihangel yn Nhywyn.

The eastern window is of peculiar design; the upper aperture being, perhaps, intended to hold a shield of arms. In the western wall of the church-yard is the stoup, or base of the cross.

The church is under the invocation of St. Michael; its orientation is East by North: and the festival is on the 29th of September. This parish used to be called Llanfihangel y Traeth.

Llanvair-yn-Neubwll. This is a chapelry dependent on the rectory of Rhoscolyn, containing no other mediæval

building than the church. This edifice, of the Early Perpendicular style, is small, and has little to attract the attention of the visitor: notwithstanding, it is deserving of inspection. It consists of a single nave or aisle, forty-seven feet by twenty feet, and only eight feet high, external dimensions: originally lighted only by an eastern window, and a small loop on either side; while the western end, capped with a single bell-gable, has no opening whatever. The southern doorway, circular-headed, is now blocked up: and has for its threshold, the broken monumental slab, or coffin lid, of which an engraving is appended. This is two feet four inches long, by thirteen inches wide.



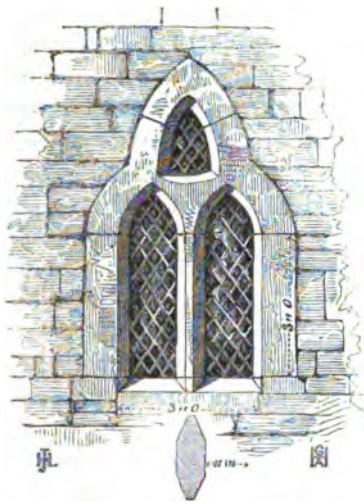
(E. J.) Coffin Lid, Llanfair yn Neubwll.

The northern doorway presents its original wooden lintel, which is in good condition. The font is plain, circular in form, twenty inches across, by ten inches high, and stands against the southern wall. On the beam of a small gallery of the seventeenth century, at the western end, is this inscription, —

EX DONO ROBERTI LEWIS DE TREFLESK ARMIGERI
1665

The southern loop has three foliations, and is formed of a single stone; the northern has five foliations, under a square label. The eastern window, which has rather a Decorated character, is of a design not to be met with elsewhere in

Anglesey; and the glass of the upper aperture has a representation of the First Person of the Holy Trinity, with emanating rays. The pulpit, which stands on the south side, west of a rude screen, has a sounding board of the seventeenth century.



Eastern Window, Llanfair yn Neubwll.

The church is under the invocation of the blessed Virgin Mary; its orientation is East North East: and the festival occurs on February the 2nd.

LLANEDWEN. This is a chapelry attached to the rectory of Llanidan. It possesses a single-bodied church, fifty-two feet by sixteen feet, external dimensions, and fourteen feet six inches to the wall-plate; which, in its walls, is of Early Perpendicular character; but has had its windows entirely replaced by modern ones; nor do any valuable portions of them remain. The bell-gable at the western end of the church is of good design: and three curious small buttresses occur under the eastern window. The entrance is by a circular-headed doorway in the western wall. Within this edifice lies buried the Rev. H. Rowlands, the learned author of the *Mona Antiqua*, thereby giving this little edifice a peculiar claim upon the attention of all Welsh Antiquaries. The church-yard is one of the most interesting in Anglesey, from its picturesque appearance and situation. The trees,

that nearly surround it, are lofty. There is a venerable yew within its precincts: and many of the graves are planted with box, in a manner scarcely to be witnessed elsewhere, but which is well worthy of universal adoption. The whole of the narrow earthen mound is covered with thickly-set box plants, which are allowed to grow, and are trimmed into a compact solid form, having the appearance, if it may be so termed, of a vegetable sarcophagus. One grave in particular, — that of David Owen, an old domestic of the neighbouring House of Plas Newydd, who acted there as brewer,—is covered with box that has been twenty years in growing, and now presents a solid mass, seven feet long by three feet wide, and three feet deep. The effect of this durable, yet simple, memorial is excellent in the extreme.

This church is under the invocation of St. Edwen, "a female saint," says Professor Rees, "of Saxon descent, who has been allowed a place among the Saints of Wales. She is said to have been a daughter or niece of Edwin, king of Northumbria; and the statement derives probability from the circumstance, admitted by the English historians, that Edwin was brought up in the court of Cadfan, king of North Wales, at Caerseiont, or Caernarvon. Llan-Edwen, in Anglesey, is dedicated to her; and her festival has been kept on the sixth of November." (*Welsh Saints*, p. 304.) The orientation of the church is nearly East by North.

H. L. J.

ROMAN ANTIQUITIES IN CAERNARVONSHIRE AND MERIONETHSHIRE.

Having lately met with a copy of a Roman inscription on a stone discovered at Tycoch, in the parish of Bangor,[1] about the year 1820, I find that it illustrates an historical fact, recorded by Pausanias, the Geographer, in his Arcadia. This author, who lived at the time of the event which he briefly relates, mentions that Antoninus Pius ordered an expedition to demand satisfaction from the Brigantes, a powerful tribe in the north of England, for having entered in a hostile manner into the neighbouring district, called Genounia, then in subjection to Rome. This expedition must have been undertaken by Lollius Urbicus, Proprætor under Priscus

[1] *See Arch. Camb.* vol. i. p. 419.

Licinius, about the year 140. The Legions at this time employed in Britain had signalized themselves a few years before, under Hadrian, in his Judaic expedition, as may be proved by existing monuments; the title *Arabicus* occurring on the imperial coins and other memorials of this period.

The only nations bordering on the Brigantes were, the Ottadini on the north, and the Ordovices on the south and west; and it may reasonably be supposed that the Greek Geographer intended to express Gwynedd by the term Genounia. This being premised and granted, it appears not improbable that the stone pillar at Tycoch was set up by the ninth, or Arabic Legion, as a record of the services performed in obedience to the imperial order, in ridding the country of the marauding Brigantes.

Gwynedd was so thoroughly reduced under the Roman yoke by the terrible example which Agricola had previously made of the inhabitants, that the remnant, which he left, were glad to avail themselves of the imperial protection against the inroads of the Brigantes, and other warlike tribes, such as the Picts and Belgæ; and hence, in that emergency, which was of so important character as to attract the attention of Pausanias, (probably when on his visit to Rome,) we may conclude that they solicited the aid of the Emperor on their behalf. It may also be observed that the ninth Legion had been employed in the reign of Claudius, in garrisoning Britain; having at that time *Hispania* engraven on their standard. The inscription alluded to is as follows;

NVMC . . . . . .
IMP CAESAR. M . . . .
AVREL. ANTONINVS
PIVS. TI. IX. AVG. ARAB.
IX.

Within a short distance of Tycoch, where this stone was found, is a farm-house called Caerhun; both these names indicating the neighbourhood of a Roman station; the former, as having been built of Roman materials.

There is a fact worthy of being recorded, as connected with the late inundations in France. The narrow bridges, built by the Romans, over the Loire, were found to withstand the swollen current, after having stood the test of seventeen centuries, while those of modern construction were swept

away by the floods. This proof of durability gives consistency to a prevailing tradition, that the bridge over a mountain torrent between the Roman stations of Caerberllan and Cefncaer, in the county of Meirion, was erected by the Romans; for it still remains, unimpaired by the lapse of time, and the action of storms and tempests. A drawing of this singular and interesting remnant of antiquity, might be acceptable to the readers of the *Archæologia Cambrensis*.

UWCHGWYRFAIWR.

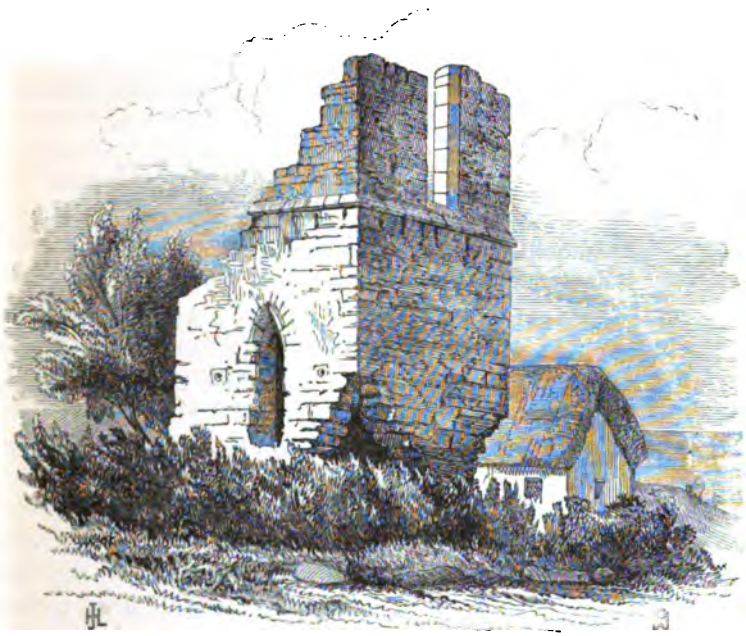
[The recovery of the inscription on the stone at Ty Coch, independently of its own historical importance, is of value as determining one of the intermediate points of the Roman road from SEGONTIUM to Aber, and thence to CONOVIUM. The distance between these two places, joined to the natural difficulties of the country, renders it highly probable that some intermediate station must have existed: and this we are inclined, for many reasons, to fix at Aber. The choice of this place as a residence for a British chieftain, may have resulted from the previous existence of a Roman post in that locality. At all events, there can be no doubt that the Roman road came down the valley at Aber from CONOVIUM, and thence made a turn round the mountains towards SEGONTIUM. Hence the occurrence of this stone at Ty Coch, and the proof of its being a genuine Roman work, determine one point at least of the Roman road; which, being formed into a line with SEGONTIUM and Aber, gives us something like a verification of the direction of the entire line between those two places.

With regard to the localities in Merionethshire, indicated by our correspondent, we are happy to say, that one of our contributors intends to visit the places indicated; and also, if possible, to determine the directions of the Roman roads through that county. It would be desirable to ascertain whether there was a Roman station at, or near Dolgelly, as we surmise there must have been; and also, to decide whether there was only a single line of Roman road passing through the middle of the county up to HERIRI MOMS, (Tommen y Mûr,) or whether there was not a second line running along the coast from Towyn to Barmouth, and thence to Harlech; and so, by the Traeth Mawr and Dolbenmaen, to SEGONTIUM.]

ARVONA MEDIÆVA.

No. I.

Bardsey Abbey.



This abbey may, in some respects, be considered as one of the most remarkable monastic institutions in Wales: not more on account of its peculiar situation, and great celebrity, than for the extraordinary contrast offered by its present condition to its ancient fortunes, — for its extreme isolation, — and for its almost total destruction. Strange inconsistency of human affairs, that the island once thronged by devout pilgrims from all parts of the country, and that the edifices, which had sheltered from the remotest periods a body of holy men, should now be left to the occupation of a few peasants; and should be visited, at exceedingly rare intervals only, by some stray antiquary, or by some desultory lover of the wonderful and the picturesque! What a complete reversion in the tide of the national feelings must

have occurred, for that spot which once was called "the Gate of Paradise,"[1] to be now known merely for its marine productions, —

"Nunc sinus tantum et statio male fida carinis."

The light of piety which once shone so brightly on Ynys Enlli, has been superseded by a material light, for the passing sailor only;[2] where once there was a band of priests, never failing in the service of the altar, there is not stationed, nor has there ever been since the time of the Spoliation, a single minister of God's Word. The condition of Bardsey is indeed changed: —

"Est procul in pelago saxum spumantia contra
Litora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera cori;
Tranquillo silet, immotaque adtollitur unda
Campus, et apricis statio gratissima mergis."

Several authors have treated of Bardsey Abbey in modern times, and some ancient poetical and other notices of it, have been handed down to us: nevertheless, not much of its real history is known. The antiquary will find accounts of it in Dugdale, Tanner, Browne Willis, Pennant, Rees, and the two Williamses, among the moderns; in Giraldus Cambrensis, in Ralph Higden, and in the Life of St. Dubricius, among the mediæval writers. It is not attempted in the following brief account of the institution, to bring forward any new facts of its history; though some unpublished MSS. memorials, connected with Bardsey Abbey, will be brought to light; but rather to condense and harmonize the information given by other preceding writers.

It may be well, however, to state, that the only antiquary who seems to have ever set foot on Ynys Enlli, was Pennant; perhaps, however, accompanied by Mr. Llwyd, to whom he was under such deep obligations for much of his antiquarian information. But even Pennant visited it in his younger days, before he was an antiquary; and his account of it is meagre and unsatisfactory, in the extreme. (See *Tour*, vol. ii, pp. 196, 197.) Since his time, no one with an antiquarian object in view, had ever thought it worth while

[1] *Cambrian Register;* Williams's *Ecclesiastical Antiquities of the Cymry*, p. 223.

[2] The light-house here, is a lofty and admirable structure, of the most signal utility.

to make the pilgrimage; until, in the summer of 1846, two Archæologists, one being the recent historian of Llanthony, the other the author of this account, performed the somewhat difficult voyage,—paid the usual penalty,—and returned with impressions, not readily to be effaced from their memories. It was no easy matter, at any time, to get to Bardsey. If the pilgrim came from the north, through Caernarvon, his labours began near Clynnog, where he had to mount the steep pass of the Yr Eifl mountains, above Nant Gwyrtheyrn; but found at the top, an *hospitium*, prepared in a farm-house, held on the tenure of assistance to pilgrims bound to the holy isle. Journeying onward through Llŷn, he would proceed by a well-paved road, still to be traced across certain unenclosed lands, and over various farms, receiving aid on the way from the abbatial tenants, until he reached the shore at Aberdaron. Or if he came from the south, he might land near Pwllheli, where the church of Abererch is supposed to indicate, by its name, the spot of rest for many a coffin on its road to this place of choicest sepulture: thence, he might wend his way along the winding coast by St. Tudwal's isle, stretch over the ill-omened shore of the Porth Nigel, and climb the steep sides of Mynydd Rhiw, ere Aberdaron's retired bay came in sight. Once arrived at Aberdaron, the pilgrims would perform their preliminary devotions in St. Hywyn's collegiate church,—where now,

"The moping owl doth to the moon complain;"

or the storm drives through the unglazed casement, and the unshingled roof. Here, at all periods, the pilgrims must have been liable to delay; for the strait, between the mainland and the isle, neither does, nor ever did, admit of being crossed in small vessels, at man's will: wind and water must combine to favour the passage, or the transit cannot be attempted. But, if detained, they could wander up to the bold head-land looking towards the isle, and there they would find St. Mary's chapel open to their prayers for a safe passage, and her mysterious well below high-water mark, to test the constancy of their devotion. These spots, if visited now, are resorted to only by those who love to see old Ocean in its wildest mood. There they may witness the eternal war of the deep blue billows, fresh from the Atlantic, thundering against the many-coloured, many-caverned cliffs;

there they may look over precipices, hundreds of feet down into the cœrulean deep, and extend their gaze for many a fathom beneath its pellucid surface. Far off at sea, between the main-land and Ynys Enlli, they may be aware of the Race, rushing and boiling along at ten knots an hour; and, if the wind be adverse, breaking into a line of foaming billows that few boats would venture to face. When ready to embark, they would have to go by a circuitous route to the little cove of Porth Meudwy, beneath the Abbey Court-house; and thence, under favourable circumstances, might steal along in a boat under the lofty cliffs till they came to the point of Pen y Cil, where leaving on the right hand the precipice of the Parwyd, shelving six hundred feet down into the sea, they would stretch across for the southern point of the isle. As their bark danced over the waves, the many tribes of sea-fowl that frequent the sound, would flit over their heads, or dive for their watery prey even at the very points of the oars: the air and the sea would seem pregnant with life; the sturdy boatmen would at times stop to rest, and would offer up a brief oraison: they would then resume their pull, and in two hours, *at the soonest*, they would have finished the passage of only six miles. Once, however, at Bardsey, the difficulty was only half accomplished: —

> "Sed revocare gradum ————
> Hoc opus, hic labor est. Pauci quos æquus amavit
> Jupiter, aut ardens evexit ad æthera virtus,
> Dîs geniti potuêre."

Those truly, who could get a good wind, for both going and coming back, — or who could find a tranquil time, when the monarch of the air might favour them, — or those who were born under a lucky star, — might, indeed, return the same day: but others have been detained *three weeks* at Bardsey, waiting for a fitting moment, or, if they have ventured into the current, have been carried

> "Leagues afar, over the stormy main;"

and, having started from Caernarvonshire, have landed somewhere on the shores of Cardigan. No doubt, then, as now, other troubles awaited the adventurous pilgrim, to be felt, but not described.

Architecture of the Abbey. — Of this establishment, whatever may have been its size, nothing remains at the

present moment (1846,) except the fragment of a tower, represented in the engraving. In Pennant's time, a vaulted room was in existence; and it is said, that some remains of a small chapel, near a holy well dedicated to the Blessed Virgin, were to be seen on the hill above. But now, not even the foundations of the buildings are apparent, except in one or two places; so ruthlessly have the wants of man accomplished the destruction of the sacred pile. Not a capital, not a coffin-lid, not the fragment even of a chiselled stone, is to be seen anywhere around. The building was called into existence from the rugged soil of the island, and to that soil has it returned: dust to dust, like its constructors, and demolishers. From the remote position of the island, rendered so difficult of access, except in the finest weather, it might have been supposed that the ruins at least of the abbey would have been evident; but no doubt they have been entirely worked up into the cottages of the inhabitants, not brought to the main-land; and, if sculptured remains of any kind exist, they are buried beneath the soil, for not one is visible upon its surface.

The inhabitants state that considerable remains of buildings have been taken down, within the memory of man, on the north-western side of the tower alluded to; but they can give no account of their form or their character. On the south-eastern side of the tower, they shew the traces of what they call the church-yard; and say that considerable quantities of bones have been disinterred there, from time to time. Some of these bones were lately to be seen on the surface of the adjacent fields. A small portion of a wall lies beneath the ground to the eastward of the tower; but no lines of foundations are to be made out. In all probability, the whole of the monastic buildings, as well as the church, were composed of undressed stones taken from the adjacent rocks; and these it would of course be impossible to identify in any new position. The quoins and other dressings may have been of grit and lime-stone; the latter may have been burnt; and the former so far dispersed, that they cannot now be traced. The absence, however, of all ornamental stones is a very remarkable circumstance, for which no sufficient reason has been assigned.

The tower itself may have stood on the northern, or the eastern, side of the church; it is impossible to say which,

since there are no traces of junctures of roof, no lines of bonding of walls, where any other edifice might have been joined on to it. It may not have formed part of the church at all; though from its proximity to the spot where bones have been found, we should infer that it did. The side of the tower that looks towards the main-land, fronts exactly to East North East, (var^{n} 27½ W.) It is nearly square, being twelve feet by twelve feet six inches, internally; the walls are three feet six inches thick; and it consists of the remains of two stories, the lower being only eight feet six inches high; and the upper now measuring about ten feet. The lower story formed a room, as we infer from the holes for rafters appearing in the sides, and which go completely through the walls to the open air; though this they may not have done originally. A lancet window, six feet high by about ten inches wide, externally, and splaying to eight feet ten inches by three feet four inches, internally, occurs in the south-eastern, or land-side of the lower story; whereas, on the sides exposed to the sea, no such opening in this story was made. An aperture, which may have been a doorway, now so much dilapidated as not to be ascertainable, is in the south-west front. If it were not for the character of this single lancet window, which is of excellent workmanship, most carefully finished, with a solid voussoir for the key-stone, and only three voussoirs altogether in its external arch, there would be no means of deciding as to the style of the building; but it may, from this, be safely pronounced as of the thirteenth century. About the level of the flooring of this lower story several square holes penetrate entirely through the walls, perhaps for joists; only they seem to have been made too carefully and smoothly for such a purpose; while on either side of the lancet window, two square holes, at nearly the height of the eye, also carefully finished and plastered within, penetrate at right angles, through the walls. Nearer to the window than the southernmost of these holes, is a third and smaller one, *running parallel to the splay of the window*, right through the wall, carefully finished and plastered; the use of which is altogether problematical. In the northern side, two other square holes also entirely penetrate the wall. The upper story had a window in its eastern face; and perhaps, also in the southern; but only the jambs of the former remain. In the north-western face is, what

looks like a flat-headed window, or doorway, the sides of which bear traces of plaster; as, indeed, do other portions of the interior of the tower. Several square penetrating holes occur also in the upper story. Between the stories, on the exterior, runs a plain chamfered string-course, so much weathered as to be scarcely deciphered in its character. The walls are composed of the schistose rock of the island; but the dressings of the windows are in very fine and hard grit-stone.

There is a rather large well at the foot of the hill to the eastward of the tower; but it appears never to have been lined with masonry, and is now trodden in by cattle and swine. Indeed, in numerous spots on the hill side, receptacles, and small sources, of the purest water are found, so that the recluses could never have been in want of an abundant supply of this essential element; to say nothing of what the heavens must have favoured them with for a large portion of the year.

History of the Abbey.—The opinion given by Pennant, that the isle of Bardsey, or Ynys Enlli, was, from a very remote period, the retreat of Culdees, or Colidei, seems to be based on the words of Giraldus Cambrensis, who, after stating that Archbishop Baldwin lodged a night at Nevyn, says:—"Jacet autem extra Lhein insula modica, quam monachi habitant religiosissimi, quos cælibes, vel colideros, vocant. Hæc autem insula, vel ab aeris salubritate, quam ex Hiberniæ confinio sortitur, vel potius aliquo ex miraculo, et sanctorum meritis, hoc mirandum habet, quod semper in eâ seniores præmoriuntur, quia morbi in eâ rarissimi: et raro, vel nunquam, hîc quisquam moritur nisi longâ senectute confectus. Hæc insula Enlthi Cambricé vocatur, et linguâ Saxonicâ Berdesey, et in eâ, ut fertur, infinita sanctorum sepulta sunt corpora. Ibique jacere testantur corpus Beati Danielis Bangornensis Episcopi."

The same subject is noticed by Higden in his *Polychronicon*, in the well-known verses,—

"Ad Nevyn in North-Wallia
Est Insula permodica,
Quæ Bardiseia dicitur;
A monachis incolitur;
Ubi tam diu vivitur,
Quod Senior præmoritur,

Ibi Merlinus conditur
Silvestris ut asseritur."
(Gale *Script.* ii. 189.)

It requires no great stretch of the imagination, to believe that this island should have been always deemed one of peculiar salubrity; and that its extreme isolation should have naturally rendered it a land of refuge for the oppressed and the desolate. We may, therefore, be induced to believe that many devout persons, glad to escape from the barbarous turmoils of Britain, after the arrival of the Saxons, sought security, and found it here. On this island they would, at least, have peace from all attack, except by sea; and even then the rovers must have been daring that would attempt a descent on an island admitting of a landing at only one particular spot. Here those, whose minds were given up to contemplation, would have ample scope to indulge in their reveries. Whether amid the resounding rocks of their steep shores, or with their eyes fixed in moody imagination over

"The dim desolate deep,"

they would find no other object to interrupt their "rapt thoughts," than the distant white sail of the trader, or of the Norwegian pirate, in one direction; or the ever-changing lines of clouds, floating over the serrated ridges of venerable Cambria, on the other. Hence, therefore, we give credit to the tradition which makes St. Cadvan joint founder of a regular religious house on this island, aided by Einion Frenhin, early in the sixth century.

The words of Professor Rees may be quoted in illustration of this early period of the existence of the community:—

"Between the commencement of the sixth century and the synod of Brefi, may be dated the arrival of Cadfan at the head of a large company of saints from Armorica. He appears to have been a person of distinction, being the son of Eneas Lydewig, by Gwenteirbron, a daughter of Emyr Llydaw, one of the princes of that country. Among his companions are mentioned, Cynon, Padarn, Tydecho, Trinio, Gwyndaf, Dochdwy, Mael, Sulien, Tanwg, Eithras, Sadwrn, Lleuddad, Tecwyn, Maelrys, and several others. As most of these were men of princely family and relatives of Cadfan, the analogy of other cases suggests that the reason, which induced them to leave their country and devote themselves to religion, was the loss of their territories: for the Armoricans struggled hard to maintain their independence against the Franks, who, under Clovis, were at this time establishing their dominion in Gaul. Cadfan,

after his arrival in Wales, became the founder of the churches of Tywyn, Merionethshire, and Llangadfan, Montgomeryshire; but he is known more especially as the first abbot of a monastery, founded by him in conjunction with Enion Frenhin, in the Isle of Bardsey, off the western promontory of Carnarvonshire. It was, probably, the establishment of this institution that induced St. Dubricius to make choice of the spot, as the place where, remote from the world, he might end his days in the uninterrupted practice of devotion. Other holy men retired thither for the same purpose; in consequence of which, the soil of the island at length acquired a sacred character, and it was deemed meritorious to be buried there. Its narrow limits, scarcely exceeding three miles in circumference, were said to enclose the bodies of twenty thousand saints. Pilgrimages were made to it for the sake of obtaining the intercession of the departed; and as the voyage was often attended with danger, several of the bards have employed their verse in describing its difficulties, not forgetting to celebrate the guardian influence to which the faithful owed their protection amid the waves." — *Welsh Saints*, pp. 213, 214.

Tanner, who is followed by the modern editors of Dugdale, says, in his *Notitia Monastica*, p. 703, "In this small island was a very ancient Religious House, founded before A.D. 516. For Dubricius, Archbishop of Caerleon, having about that time resigned his Archbishopric, retired hither." Professor Rees, quoting the *Life of St. Dubricius*, in Wharton's *Anglia Sacra*, mentions the tradition, which may be easily credited, of that holy Prelate's having retired to Ynys Enlli, and dying there in A.D. 522. His body remained buried there till A.D. 1120, when it was brought to Llandaff by the instrumentality of Bishop Urban. These quotations, however, do not prove that the Abbey of Bardsey, properly so called, was established at that period; for St. Dyvrig, or Dubricius, may very well have retired thither, when only a community of hermits existed on the island; and Cadfan may have attained from king Einion the foundation of the House contemporaneously, or even posterior to the arrival of the holy Archbishop.

However this may be, we find no recorded date of the foundations, nor indeed any authentic mention made of the rule of the abbey, until the appearance of a deed of agreement *Realis Compositio*, A. D. 1252, given below among the legal documents referring to the abbey. We should infer, from the casual remarks made by Giraldus, that none of the more celebrated rules of monastic organization were

observed in the island in his time; for he merely calls the religious brethren "Cælibes," or "Colideri;" the latter, intended probably, for "Colidei:" and as he was lodged at the Priory of Nevyn, he would be likely to have correct information about them.[1] The *Realis Compositio,* quoted from the Record of Caernarvon, is the only document which determines approximately the Order of the House; for it styles the brethren, "Canonici;" and as the Canons of Aberdaron are especially called "Canonici Seculares," we infer that those of Bardsey, were not Secular but Regular Canons; and therefore, probably, Regular Canons of the Order of St. Augustin. This tallies with Tanner's observation, taken from Sulgrave, who used the words, "Abbat: de insula Henli Mon. Albi:" for the white rochet worn under the cloak, and over the cassock of the Regular Canons, might have given rise to this appellation: or else, they might have been Premonstratensian Canons, who followed the Order of St. Augustin; and, from wearing a white cassock with a white rochet over it, were called "Canonici Albi." The abbey was certainly dedicated to the Blessed Virgin Mary; but we should doubt whether it were so originally. This dedication, probably, took place in the twelfth or thirteenth century, when the Order of Canons was established; and after the time of Giraldus Cambrensis. Mr Evans, in his *North Wales,* p. 382, states that Rhoderic Moelwynog had increased the foundation of the monastery, in the eighth century.

The public and domestic history of this religious house, is only to be made out, in fragments, from the legal and other documents quoted below. The Rev. John Williams, in his learned work, the *Ecclesiastical Antiquities of the Cymry,* gives a list of persons of eminence connected with this abbey; and the reader is referred to that book, as well as to Professor Rees's *Welsh Saints,* for fuller information, — not only concerning Bardsey, — but also concerning the early

[1] This inference is drawn from a sentence antecedent to the quotation given above, in which he states, "Ea nocte jacuimus apud Newem, vigiliâ videlicet Paschæ floridæ ubi Merlinum Sylvestrem, diu quæsitum desideratumque, archid: Menevensis invenit." Now the copy of Merlin's works, to which this passage no doubt refers, though it may have given rise to the tradition that Merlin himself was buried there, or at Bardsey, would not be likely to be found anywhere but in a religious house; and, as we know, from the *Realis Compositio,* quoted below, a Prior of Nevyn existed in A.D. 1258.

condition, ecclesiastical and civil, of Wales. The authorities are cited in pp. 224, 225, where Mr. Williams says, "Cynon, who had accompanied Cadvan from Armorica, was made chancellor of this monastery. Hywyn, another companion, the son of Gwyndav Hen, was confessor. Dochdwy was a bishop, and upon the death of Cadvan, was entrusted with the care of the diocese of Llandaf; whilst Teilo, went over to regulate the affairs of Bardsey. The second abbot was Lleuddad ab Alan. His brother Llynab, was also a member; as were Trinio, Sulien, and Maelerw, grandsons of Emyr Llydaw; Durdan, a companion of Cadvan; Arwystli Glof, the son of Seithenyn; Meugan the Bard; Lleuddad, the son of Dingad ab Nudd Hael; Llewelyn ab Bleiddyd; and Archbishop Dyvrig."

St. Durdan, one of the above-mentioned holy persons, is still commemorated by a sacred well bearing his name, Ffynnon Ddurdan, near Aberdaron, where the appellation of an old mansion, Bodwrdda, standing close by, is supposed to have some relation to the name of the saint.

The names of the abbots, as far as they have been made known by tradition, or otherwise,[1] are as follows:—

Cadvan, joint founder and first abbot; circa A.D. 516—542.
Lleuddad ab Alan; second abbot.
Cadwallon ab Owain Gwynedd; circa A.D. 1169.
Robert ap Meredith; of the same family.
Ieuan; circa A.D. 1460.
Madoc y Caws; circa A.D. 1480.
John Conway, last abbot; heir of Bodnithoedd in Meyllteyrn.

In the *Anglia Sacra*, ii. 554, occurs "Laurentius Prior de insula Sanctorum;" but in Leland's *Collectanea*, Hearne seems to doubt whether Ynys Enlli, or Ynys Seiriol, be here meant by the appellation "The island of the Saints."

The following extracts from the Rhyl MSS. relative to Bardsey, which have been most obligingly communicated by their owner, Miss Angharad Llwyd, supply two additional names to this list:—

Fol. xiv. p. 484.—"Idwal, son of Griffith ap Cynan,

[1] The printed authorities for this list are,—Dugdale's *Monasticon*, vol. iv; Tanner's *Not. Mon.*; Rees's *Welsh Saints*; Williams's *Ecclesiastical Antiquities of the Cymry*, p. 223, et seq.; and the *Cymmrodorion Transactions*, part iv. p. 240.

Prince of North Wales, was abbot of Enlli, and abbot of Penmon. His sepulchre is yet to be seen in Penmon church, saith William Llŷn."

Fol. xiv. p. 493. — "Llewelyn, son of Cadwallon, was abbot of Enlli; and had a son called Meredith, father of Meredith Penhir, whose daughter Gwenhwyfar, married Iorwerth Ddu."

One of the most curious documents connected with the history of this abbey, is the following, also derived from the Rhyl MSS.; and for the accurate transcription of which, we are indebted to the Rev. Mr. Owen, of Rhyl. The date is 1547; and the original is in the cramped writing of that period: —

"THE PARDONS AND PRIVILEGES OF THE ABBYE OF ENLLY.

"Universis sanctæ matris Ecclesiæ filiis ad quos presentes Literæ pervenerint notum et manifestum fiat, quod summi Romani Pontifices concesserunt & ratificaverunt omnibus Xti fidelibus utriusque sexus, vere contritis pœnitentibus & confessis, qui de bonis suis sibi a Deo collatis, pia mente auxiliantibus in honorem viginti millium Sanctorum, aliquid dederint seu transmiserint ad opus Monasterii Beatæ Mariæ Virginis Insulæ de Bardezey, Cambrice Enlli, & a vulgo Roma Britannorum nuncupatæ, Bangorensis Diœceseos; in quo loco, pro amore dictorum viginti millium Sanctorum, Jesus Christus non desinit miracula ostendere, videlicet, surdis auditum, mutis loquelam, cæcis visum, claudis gressum, dementibus sensum, periclitantibus in mare . . . . . ad portum salutis ductum: ad supplicationem, videlicet, Sanctorum Kybi, David, Kadfan, Danielis, Seriolis, Bevnonis, ... Cowrda, ob honorem Dei, Beatæ Mariæ Virginis, & viginti millium sanctorum monasterii prædicti de Bardezey, infra dicta . . . . . animarum omnium fidelium vivorum et defunctorum centum sexaginta mille annorum novem mille dierum, tertiam partem . . . . . eis pœnitentiis vota fracta, peccata oblita, offensas patrum et matrum suorum, etiamsi manus (quod absit) . . . . . violenter . . . Item omnes indulgentiæ ordinis Sancti Augustini undecim millia missarum . . . . . septem millia officiorum. Insuper remissiones totius ordinis Cisterciensis, Sex millia missarum, Se . . . . . Stationes et quingentæ quadrag . . . . . præterea quod erant vnius maximi pluviarum imbris . . . . . ."

Here abruptly ends the MS.; at the bottom of the page, and on the other side we have, in the same hand-writing, the form of absolution, as follows:—

"ABSOLUTIO A PŒNA ET A CULPA.

"Dominus noster Jesus Christus te absolvat, et ego auctoritate sanctæ matris Ecclesiæ, a sede Apostolica mihi commissâ, absolvo te

ab omni vinculo excommunicationis, sententia suspensionis, irregularitatis et interdicti, dispensando tecum in illis; et restituo te sacramentis Ecclesiæ, et eadem authoritate ego absolvo te plenarie ab omnibus peccatis tuis tam confessis quam oblitis et omni pœna pro culpis tuis debita. In nomine Patris, et Filii, et Spiritus Sancti."

The annexed extracts, from the Rhyl MSS., throw some more light on these topics:—Fol. iii., p. 232. "Sir John Salusbury, Knt. of Lleweny, founded the Religious House (of Carmelites) in Denbigh, and gave it to the Abbey of Bardsey, A.D. 1284."

Fol. iii., p. 13. "*The martial men our age hath produced out of this county of Caernarvon, &c.*—The memorable service of Sion Wyn ab Hugh, born at Bodvel in Llŷn, in the said county;—this trait is not to be forgotten. He was standard-bearer to John, Earl of Warwick, and afterwards D. of Northumberland, in the great field fought between him and Kett, and other Rebels of Norfolk and Suffolk, near Norwich, in the time of Edw. VI. His horse was slain under him, and himself hurt, and yet he upheld the standard of England, as the Chronicles of that time denote; for which service the D. of Northumberland bestowed upon him two fine things, in Llŷn; i.e. the Isle of Bardsey, and the Demesne House of the Abbot of Bardsey, near to Aberdaron, called the Courtoith; the honorable mention made of his good services in the grant which I have seen and read; a rare matter to find so good a master, &c. &c."

The Rev. P. B. Williams, of Llanrug, in his Prize Essay, published in the *Cymmrodorion Transactions*, part iv., gives a list of the personages buried in this Island of Bardsey; but the same author had previously printed a more complete account in his *Tourist's Guide through the County of Caernarvon*, from which the subjoined extract is taken. It is to be regretted that no authorities are there quoted.

"The following are the names of some of the first abbots, and reputed saints, who are said to have been buried there:—

1. Lleudad, (Laudatus) the first abbot.
2. Dufrig, (Dubricius) once archbishop of Caerlleon ar Wysg, or Llandaf.
3. St. David, who retired hither from the Synod of Brevi, (Llan Ddewi Brefi.)
4. Cadvan, who came to Wales from Llydaw, or Armorica, attended by the following persons: Padarn, Hywyn, Sulien, Tanwg, Tydecho, Tecwyn, and many others.
5. Dewrdan, or Dwrdan, from whom Bodwrda, in this neighbourhood, is supposed to have been so called; or from Cowrda, to whom Abererch church is dedicated.

6. Daniel, first bishop of Bangor.
7. Beuno, to whom Clynnog Fawr is dedicated.
8. Myrddin ap Morfryn, (or Merlinus Caledonius, or Sylvestris.)
9. Hywyn ap Gwnda Hen, steward to Cadvan, and to the saints at Bardsey.
10. Dervel, to whom Llan Dderfel in Merionethshire is dedicated.
11. Eineon, or Engan Frenin, king of Lleyn.
12. Cawrdaf, St. at Abererch.
13. Cadwallawn ap Owen Gwynedd, abbot in the year 1169.
14. Thomas ap Griffith Nicholas, of Dinevor, in South Wales, who was killed in a duel at Penal, in Merionethshire, was buried here.
15. Griffith ap Thomas, nephew of Griffith ap Nicholas, was interred here.
16. Hugh ap Richard ap Sion ap Madog, of Bodwrda, was buried here, in the time of Queen Elizabeth. See William Lleyn's Elegy on his Death.

The same author observes:—

"Tradition says, that Aberdaron, Bryn-croes, and Nevin, originally belonged to Bardsey, but at present the tythes of those three parishes, are the property of the Cefn Amwlch family; and it is very probable that one of their ancestors purchased them of the king (Henry VIII.) or his ministers at that time. This island was granted by Edward VI. to his uncle, Sir. T. Seymour, and afterwards to John, Earl of Warwick; and the present proprietor's father purchased it from Dr. Wilson, of Newark. A tenement, called Court, in the parish of Aberdaron, originally belonged to Bardsey, and was granted and purchased with the island, as before described. Part of Lleyn, is to this day, called the Lordship or Manor of Bardsey, and a kind of Leet Court is held occasionally, either at Aberdaron, Bryncroes, or Tydweiliog, which is called the Court of the Lord of the Manor of Bardsey. The present lord of the manor is the Marquis of Anglesey; there are also a recorder, bailiff, and constable, attached to this lordship. The court was probably held, formerly, at the above-mentioned farm, which still bears the name of Court; and not far off is another place, called *Secar* (Exchequer), and it seems there was a prison or gaol there, for near it is a hill, called Brynn y Grogbren, or Gallows Hill."

Legal and Public Documents referring to the Abbey. The *Record of Caernarvon*, under the head of *Leges et Consuetudines Walliæ*, contains, at p. 252, a document relating to the Abbot and Convent of Bardsey, A.D. 1252, which, on account of its early date and the curious particulars it details, is worthy of being translated at full length. It should be premised, however, that either the original MS. is wrongly

pointed, or that it has been incorrectly transcribed. The orthography, too, of various names is difficult to be made out, and the signification of various terms in it admit of different opinions.[1]

"Be it known to those present, as well as to come, that this Real Composition has been made between Dom. A., Abbot, and the Convent of Enlly on the one part, and the Secular Canons of Aberdaron on the other, concerning controversies which have arisen between the aforesaid, in the presence of Lord David, son of Griffin, Lord of Kemedmaen, which have been thus determined:—viz., that the aforesaid parties have agreed upon five trustworthy men, chosen by common accord; that is to say, G. Prior of Ennly, and Meilir, a converted brother of the same House, and Goronwy, son of Ysop, and L. Steward, son of D., and Tegwared, son of K. The aforesaid five men have, first, determined concerning the tithes of the Canons of Enlly, that the Secular Canons of Aberdaron have presented to the Canons of Enlly all the tithes of all the lands which they cultivate at their own cost. And the aforesaid Canons of Enlly have given to the Church of Aberdaron Sacerdotal Vestments, with a Silver Chalice and a Missal, and will give to the aforesaid Church one pound of Frankincense on the nativity of St. John the Baptist, annually. The aforesaid Abbot and Convent are to have and possess all the procurations of the men of the Abadayth, except Clastreny. Concerning the Vill of Stohelik, it has been thus determined, that the men of the said Vill be free from procurations and work. The *Twnc* of the aforesaid Vill is so fixed that they are to pay annually 18d., with 12 *Gwyelyniau* of barley heaped up. Concerning those who are Portionists in the Church of Aberdaron, they are to pay for *Amobrum* and *Ebedyv*

[1] By the word Abadayth, which in other documents is written Abbadaeth, is probably meant, all the land belonging to an Abbatial Establishment. *Rander*, now written *Rhandir*, signifies a division of land. *Twnc*, or as it is written in the original, Tunk, means an annual payment due to the Superior Lord of the Soil; and *Ebedyv* is believed to stand for a fine in case of heriots. The word Amobrum, or Ammobragium, included not only a fee on the marriage of a tenant's daughter, but also a fine for any act of adultery committed by a tenant. The measures indicated by *Gwyelyn*, *Cribrata*, and *Scutella*, are not clear: the second word may be translated a crible or sieve; and the explanation of the third is to be found in Ducange, *Gloss. Med. et Infim. Lat.* sub voce *Scutella*. "Patena in modum cavitatis scuti;"—"*Scudel* eâdem notione usurpant Cambro-Britanni; unde *Scutellam* deducere malunt nonnulli." The putting of initials only for the names of the Superior Ecclesiastical Personages disappoints curiosity, though it testifies to the humility of those who bore them; while the orthography of those written in full allows of much alteration and correction. The date of the deed is the 11th July, A.D. 1252, although in the Introduction to the *Record* it is erroneously quoted as 1258.

only 12d.; but the Laymen of the same Vill are to pay 2s. for Amobrum and Ebedyv. Those, however, who are Portionists in the Church of Aberdaron, wherever they may be in the domain of the Abbot, shall pay 12d. for Amobrum and Ebedyv. If any money comes from the land and possessions of the Abadayth, from whence a controversy hath arisen, the Secular Canons shall have a third part of the same. Concerning a Judge, (or Arbiter,) it is so fixed that there shall be no Judge in the Abadayth, except whomsoever the Secular Canons shall have agreed upon, together with the Abbot and Convent. Concerning doubtful causes, which shall proceed from the Secular Canons, the Abbot is bound to inquire into the truth. The sons of Trehayarn Voel are free from procuration and work: the same concerning Pulldeveyde. Seguiabdref is free, except 12d. for Amobrum and the same for Ebedyv. The procuration of the Abadayath, except Trefgrayk, from every *Rander* whence *Twnc* is paid, 12 cribrates, (viz.,) 6 of good wheat and 6 of good flour, and 2s. But from Trefgrayk 15 cribrates, half of good wheat, and the other of flour, and 27d. Bryncroes, however, is to pay for Amobrum 12d., and the same for Ebedyv. Twnc Supra Sely, from each Rander 12 Gwyelyniau of barley, not heaped up, and 25d., except Stohelyk and Tresdom. Concerning Tresdom, it is thus (determined): for the procuration of the said Vill, four cribrates of good flour and four of wheat, and 16d. For *Twnc*, 8 Gwyelyniau of barley, not heaped up, and 16½d.; and a third on account of Twnc Subter Sely, except Kellyvelyn, from each Rander, 53d.; but from Kellyvelyn, 43d. Concerning work, it is thus (arranged): whoever hold land and house under the aforesaid Canons of Enlly shall do work for three days in autumn; but, in summer, he who has an horse is bound to carry two car-loads of glebe as far as the Court of Ycil, except Stohelyk and Segenabeyd and Veyrth. The others, however, do not do work, except the ditch of the Mill of Aberdaron. All the Inhabitants, however, of the Abadayth may be free to take the clerical sign. The procurations of the Lord of Kemedmaen have been thus determined: that once a-year the Cellarer, with the Steward, shall choose five trustworthy men of the Abadayth; and they themselves shall tax the richer and stronger, 4d., and 4 scutels of flour and two cribrates of oats, with a hen. Also, they are to tax the other men, who are not so rich, 2d., and 2 scutels of flour and one cribrate of oats. Also, third-class men, 1d., and 1 scutel of flour. Also, they are to tax other men, who cannot give so much, 1d., or its worth; and in every house where hens are kept, one hen. (They are to tax) Dyroy Croes, 2 shillings. The Lord Prince of North Wales has thus decided. The men of the Abadayth are not to be compelled to service of the Mills of the Abbot and Convent. If there be any land for which there is no person to be answerable, the Abbot is to hold the aforesaid land untill the coming forward of some one of the family, who may become answerable for it. And in order that this form of

peace and agreement may remain firm and unshaken in future times, the seals of Dom. R. Bangor, and of Lord David, son of Griffin, and of Dom. A., Abbot of Enlly, have been placed to this writing. These being witnesses; the Lady S., formerly wife of the Lord Griffin; T., Dean of Lleyn; Dom. William, Prior of Nevyn; Master Richard, Chaplain of Bodvran; Gervase, son of M.; Meurik, son of R.; John, son of K.; Jevaf, son of L. Bailiff of Neugwl; T., son of M.; L., the Bald; and many others. Done Anno Dni. MCCLII., on the 5th of the Ides of July."

From the above interesting document it may be learnt that the Religious of Bardsey were, at that time, Canons,—and, as before observed, not improbably, Canons of St. Augustine; also that there was a Religious House at Aberdaron, and one at Nevyn,—though no mention whatever of either is made at the time of the dissolution; so that these had, no doubt, long since become extinct.

Under the head of *Placita in Quo Warranto*, 44 Edw. III, (this date should be, circa 24 Edw. III.?) given in the Record of Caernarvon, some information is found concerning this Abbey; and indeed it forms the groundwork of what is known about it.

The Record states that the Abbot was summoned to shew by what title he claimed the following privileges, viz.: That he and his successors, and his men, might buy and sell oxen and cows and other merchandize within his domain, in all his lands and manors, and be quit of toll in all fairs and markets throughout the whole of North Wales; and to have *Ammobragium* throughout all his domain, and to have *Tol* of all his men on all merchandize made by them within his domain; and to have Wreck by Sea in all his lands in North Wales;—contrary to the interest and dignity of the Prince.

The Abbot answered to this summons; and declared that he and his predecessors had been possessed of, and had exercised, these privileges from time immemorial; and that he claimed them on this ground. Upon this, John de Delves alleged that, as the Abbot had not made any claim to these privileges during the last itinerary of Justiciaries through Wales, these privileges had been taken into the possession of the Prince; but had been regranted to the Abbot on payment of the fine of one mark. He then directed the Abbot to declare what profits and advantages he derived from the privileges in question. To this the Abbot replied, in expla-

nation, that by the clause of *Ammobragium* he received two shillings for every one of his "native" women convicted of fornication; and that he claimed cognizance of such to be taken before his Steward or other deputed person; and that by the word *Tol*, he claimed suit and service from all his "natives," and the right of imposing talliage upon them at a high or a low rate, according to his pleasure: also, by the clause of Wreck by Sea, he claimed possession of all goods and chattels thrown upon his coast by the sea, or endangered by stress of weather. To this, John de Delves urged in counter-reply, that, as Wales was a land of conquest, and had been conquered within the memory of man, all previous privileges had been thereby annulled; that the Abbot, even if his plan of prescription were adjudged valid, could not claim to be *quit* of toll, since he had never shewn himself to have been *liable* to toll, nor could prove before a Court of Record that he had been; that the right of free sale and purchase belonged to every man in Wales before the conquest. After the conquest, it had been ordered by the King, that no one should buy or sell any merchandize whatever in all North Wales, except in one of the merchant towns of "Caernarvon, Coneway, Beaumarreys, Hardelagh, Bala, Crukyth, and Neuburgh," except certain small articles of food. The Abbot alleged, in answer to this, that by a proclamation made by Edw. I., all the Welsh who should voluntarily submit themselves to him were to have all their privileges maintained and respected; that his predecessors did so submit themselves, and were admitted into the King's peace, and even continued in their lands and liberties by the King's special permission. He also observed that, being the head of a Religious House, he had only a life interest in these privileges, which were vested in the Church and his House, not in himself: from which it followed that his predecessors could not forfeit any privileges belonging by right to the Church: he farther stated that he could prove that neither his predecessors nor himself were ever subject to toll, and that these privileges had never been abused by extortion or otherwise. The Court, after hearing thus far, decided against the Abbot's claim to exemption from toll, as not being proved by any title or fact; and adjudged this privilege, as contrary to the Prince's interest and dignity, to be abolished, and that it had been a matter of clemency that the Abbot had enjoyed

these privileges hitherto. As for the right of *Ammobragium* and *Tol*, the Abbot was allowed to retain it, in so far as it did not interfere with the rights of the Prince. The claim of right of Wreck by Sea was reserved for farther hearing at Conwy.

In the *Record of Caernarvon*, p. 221, we find mention made of several petitions made by the Abbot and Convent of Bardsey to the King's Justiciaries, and of the replies accorded to them, 33 Edw. III. Thus the Abbot and Convent petition that they may be maintained in their privilege of no Woodward being allowed to make any "attachments" on their lands or forests; and the award given is, that they shall be maintained in their privileges hitherto enjoyed.

To their representation, that the Prince's servants took toll on boats laden with salted fish touching on their lands, it was replied, that the Abbot had allowed before the Council that this toll had always been taken, and therefore the practice would be maintained.

The Abbot and Convent petition that their tenants may have their sons admitted into Holy Orders without the Prince's license, they being now hindered from doing so. Reply: that in the times of the Kings and Princes of North Wales, no one could receive the tonsure without Royal license; and therefore the privilege must be refused.

They petitioned that in all causes touching them in the Prince's Court, one half of the Inquisition (Jury?) might be chosen from their own men, — the other from the Prince's. The answer given is, that the custom in the last King's time, and the provisions of the statute of Rhuddlan, should be observed in this respect.

They also demanded that they might have what was necessary for building purposes *(de mæremio)* in the woods of the Cantred of Merioneth; and they were allowed to have it by the favour of the Prince, and at his discretion.

The petition that their tenants might have public rights in the lands which were in the Prince's hands, by escheat or impotency, was answered by the declaration that they should have such rights, at the proper time, according as had been allowed to the Prince's dependants.

They finally complained that the Justiciaries of North Wales demanded from them 68s. 6d. in pursuance of an Extent of their lands, made unjustly in the time, and by the order, of

David, Lord of Llŷn, and brother of Llewelyn, Prince of Wales, for his tribute of support, *(putura,)* as was authorised at an Inquisition held by John de Havering, then Justiciary of North Wales, by Royal order. The answer however was, that, until a new Extent could be made of North Wales, this payment must be continued.

PROPERTY OF THE ABBEY.—The returns found in the *Taxatio* of Pope Nicholas IV., A.D. 1291, and the two Valuations made in the time of Henry VIII. are here given. The orthography of most of the names of places is incorrect; or, at all events, not suited to the modern usage of Wales.

FROM THE TAXATIO PAP. NICH. IV. A.D. 1291.

Property of the Abbey of Bardeseye, in the Diocese of Bangor.

The Abbot holds the townships of Vxsely, Yssely, Monatud,[a] Wytharoñ, by returns and perquisites	4li 15s 0d	9s 6d
Also he holds in another township which is called Issely, and in Tuduaylok, by returns	25s 0d	2s 6d
Also he holds the Grange of Eglestadell and Bryncroes, three carucates of land, with other commodities	40s 0d	4s 0d
Also he holds Gudualek, and Nantwyneydel, and Brynhauoc, two carucates of land	20s 0d	2s 0d
Also he holds Denolyant and Kamdylyon, one carucate	10s 0d	12d
Also he has four mills	40s 0d	4s 0d
Also he has by selling rabbits and rabbit skins	35s 0d	3s 6d

Produce of the Animals of the Abbey of Bardeseye.

The Abbot has twenty-four cows; produce	23s 0d	2s 4d 3q
Also he has one hundred and twenty sheep; produce	33s 0d	3s 3d 3q
Sum of the Property of the Abbey of Bardeseye	16li 2s	
Sum of the Tithe	32s 2d 2q	

VALOR ECCLESIASTICUS; temp. Hen. VIII.

Monastery of the Blessed Mary of Bardesey, in the Deanery of Llyn, in the county of Caernarvon, and the Diocese of Bangor.

VALUE IN TEMPORALITIES: *videlicet, in the county of Caernarvon.*
Returns of Free Tenants: values in

	£.	s.	d.
Township of Ulthadaron, per ann	1	4	1½
Township of Treff Morva, per ann.....	1	12	2
Township of Yselle, per ann	0	14	6½
Township of Ugh Selle, per ann	1	5	8½
208 hobetts of wheat, to be paid annually by the tenants of the aforesaid townships, and each hobett valued at 6d.....	5	4	0
60 hobetts of barley, to be paid annually by the tenants of the aforesaid townships, and each hobett valued at 4d..... ..	1	0	0
	11	0	6½
Lordship Lands: values in			
Township of Treff Morva, per ann	2	1	8
Township of Ulthadaron, per ann	1	15	0
Township of Yselle, per ann	1	10	0
Township of Ugh Selle, per ann	4	0	0
114 hopes of wheat, to be paid annually by the tenants of the aforesaid lands, and each hope valued at 8d.....	3	16	0
	13	2	8
Court Perquisites: value in			
The above specified townships in common years	4	0	0
	28	3	2½

SPIRITUALITIES: *values in the county of Caernarvon, and the Deanery of Llyn.*

The Church of Aberdaron, for the Abbot's share, value in

Tithes of corn, hemp, and flax, in common years.....	10	0	0
Tithes of wool, lambs, lactuals, with other small tithes, in common years.....	4	13	0
	14	13	0

The Chapelry of Bryncrois: value in

Tithes of corn, hemp, and flax, in common years.....	4	13	4
Tithes of wool, lambs, lactuals, oblations, with other small tithes, in common years	1	6	8
	6	0	0

The Chapelry of Tidweilioc: value in

Tithes of corn, hemp, and flax, in common years.....	2	3	4

	£.	s.	d.
Tithes of lactuals, wool, lambs, and other small tithes, with oblations, in common years	0	10	0
	2	13	4
The Chapelry of Nantgundavyl: value in			
Tithes of corn, hemp, and flax, in common years	3	14	4
Tithes of wool, lambs, lactuals, and other small tithes, with oblations, in common years	1	3	4
	4	17	8
Oblations within the island of Bardesey: value in			
The island of Bardesey aforesaid, happening sometimes once in six years, and sometimes once in twelve years, and sometimes once in eighteen years, as is said; and by the examination of the said Abbot, and others, here moderately valued in common years, at the rate of about	2	0	0
	30	3	0
	58	6	2½
Thence in Reprisals, *viz., in* Temporalities.			
To be annually paid to the King, in the Exchequer of Caernarvon	1	6	8
Fee of John Puleston, Esq., steward, in the same place, per ann. 4l., and of Matthew Hanmer, bailiff, in the same place, 2l.	6	0	0
Spiritualities.			
By the pension annually paid to the Bishop of Bangor	4	0	0
Annual procurations paid to the Bishop: for the Church of Aberdaron, 12s; Bryncrois, 22s 2d; and Tidvelioc, 2s 6d	0	16	8
Annual procurations paid to the Archdeacon of Caernarvon: for the Church of Bryncrois, 8d; and Tudvilioc, 10d	0	1	6
	12	4	10
Viz., in Temporalities	7	6	8
— in Spiritualities	4	18	2
And the clear annual value, in common years, is	46	1	4½
Viz., in Temporalities	20	16	6½
— in Spiritualities	25	4	10
Thence a Tithe	4	12	1¾

Comput. Ministrorum Domini Regis, temp. Hen. VIII.

(Abstract of Roll 29 Hen. VIII., Augmentation Office.)

The late Monastery of Bardsey, county of Caernarvon.

	£.	s.	d.
Bardsey — Rent of Lordship lands	6	3	0
Ultra Darron — Returns of the hamlet called Tuncpenren	0	3	0
Cadlande — Returns of tenants at will	0	16	0
Uskoo — Returns of tenants at will	0	16	5
Lewenam — Returns of tenants at will	0	16	6
Bederron — Returns of tenants at will	0	0	6
Gwethwreth — Returns of tenants at will	0	3	4
Ultra Darron — Returns of free tenants	1	4	5½
Ultra Darron — Returns of assizes of tenants, as well by indenture as at will	1	10	0
Isselley — Lordship lands, let by indenture	1	15	8
Tresmorva, with hamlets — Returns of free tenants	1	5	5½
Trigerie — Returns of tenants at will	0	13	3
Ugheldre — Returns of tenants at will	0	1	0
Nantgondy — Returns of tenants at will	0	1	1½
Tudwellowe — Returns of tenants at will	0	1	9
Pencrith — Returns	0	6	8
Uselley — Returns of free tenants	5	2	3½
Uselley — Lordship lands, let by indenture	1	5	4
Isselley — Returns of free tenants	1	17	6½
Treffmorda — Returns by indenture	3	12	0
Haberderron — Returns of Tithes	15	13	4
Bringcross — Returns of Tithes from the Chapel	7	13	4
Tidwellocke — Returns of Tithes from the Chapel	1	13	4
Nantgondye — Returns of Tithes from the Chapel	6	13	4

Speed makes the gross valuation as above, viz., £58 6s. 2½d. Dugdale places it at the clear annual value, viz., £46 1s. 4½d.

In the Extent of the commot of Kemedmaen, Kymytmaen, or Cwmmwd-maen, (*Record of Caernarvon*, p. 38,) it is mentioned that all the tenants of the abbot of Bardsey, in this commot, paid one hundred shillings per annum, in equal portions, at the festivals of Easter and Michaelmas.

In the *Taxatio* of the bishop of Bangor's revenues the returns and offerings of the abbot of Enlli are valued at thirty marks, and the tithe thereof at forty shillings.

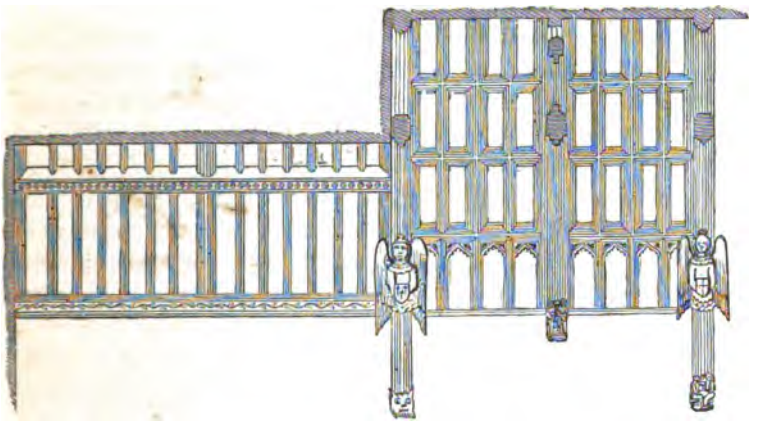
We have only to add to the above account of Bardsey, that the island is now entirely the property of a good landlord, Lord Newborough, of Glynllifon; that it is inhabited by about one hundred and forty persons, who are occupied partly in agriculture, partly in fishing. The soil is fertile,

and the farms upon it are in thriving condition; but the principal trade of the island is carried on with Liverpool, whither swift sailing vessels proceed every week with cargoes of the lobsters and oysters for which the coasts of this island are famous, and carrying goods and passengers. The inhabitants appear to live in great concord and happiness; submitting, it is said, all their disputes to the arbitration of the senior inhabitant, who is locally called "The King." The keepers of the light-house, situated at the southern extremity of the island, are English; otherwise, though the Saxon dialect is spoken by some, the purest Cymric is the prevailing language of the island. The inhabitants are hospitable; and, as they are very seldom visited except by their relatives, the arrival of a stranger is a joyful event to the whole community. Were it not for the extreme difficulty of approach by means of Llŷn, and for the total absence of all public accommodation beyond Pwllheli, Bardsey would no doubt be visited oftener than it is. The grandeur of the scenery, the wild beauty of the sea coming in with the full Atlantic swell, the multitudes of all kinds of sea-fowl, the strange desolateness, and the recollection of the altered fortunes of the isle, make it still a worthy object of pilgrimage.

It would give us pleasure to learn, that the only remaining fragments of the abbey tower were ordered to be effectually preserved from further decay; which a few pounds would effect. But we should be still more gratified at hearing that the Ecclesiastical Authorities of the Diocese of Bangor had ceased to think the inhabitants of Ynys Enlli as out of the pale of their spiritual cure. Surely, when upwards of one hundred persons are thus settled, and are practically as far removed from Aberdaron church as though they lived at Caernarvon, it would not be expecting too much that some missionary, at least, of the church should be diverted from labours in foreign lands, and sent to dwell a little nearer home. But, no doubt, it would be practicable to establish a minister of the church in this island, if not for a permanency, at least on the principle of periodical relief; or else, we must be content to bear the reproach of neglecting the cure of so many souls, merely because they happen to be found in a remote and inconvenient, but at the same time in a most salubrious and by no means uninteresting, district.

H. L. J.

ROOF OF CILCAIN CHURCH, FLINTSHIRE.



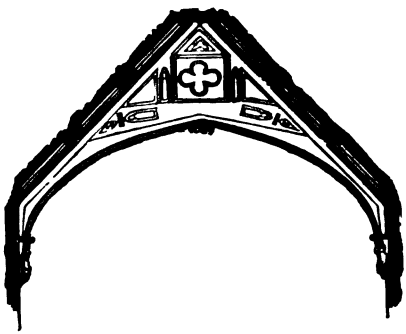
Chancel. Nave Compartment.

THE beautiful roof of this church, which has lately been repaired in a most scientific and successful manner by Ambrose Poynter, Esq., F S.A., Secretaray of the Royal Institute of British Architects,[1] is one of the finest, if not the most so, in North Wales. Tradition states that it came from Basingwerk Abbey; and, from the manner in which the principals are fixed at unsymmetrical distances over the arches in the northern wall, there is no doubt that it was not constructed originally for Cilcain church; but we have not been able to find any satisfactory ground for the tradition in question.

At p. 187, vol. i., our readers will find an account of the way in which the repairs originated; and we subjoin from the pen of the gentleman himself who conducted the reparation, a description of the manner in which so difficult an operation was effected. We call attention particularly to the fact, that it was put into a state of thorough repair without being taken down; this being a hint not to be neglected by those who may have to make good some of the many ruinous churches throughout the Principality. In a majority of cases, the old roofs of churches are susceptible of effective restoration without the cost of a new frame-work.

[1] We are not aware how the subscription for the repair of this church is going on; but we hope that it has been filled up in a liberal manner, worthy of the county of Flint, and of North Wales.

This roof covers the southern aisle, or rather the main body, of the church. The nave or western portion, which is constructed on the hammer-beam principle, is fifty-four feet long by twenty-two feet wide, with a rise of fourteen feet from the wall-plate to the ridge. The chancel part is coved in a segment of a circle; it is seventeen and a half feet long by twenty-two feet wide, and eight feet high from the wall-plate to the centre of the curve. The main compartments of the western portion are thirteen feet wide from bracket to bracket, there being four such compartments; and these again, are equally sub-divided into two compartments. Sections of the main and secondary principals are here given.



Section of Secondary Principals.

Section of Main Principals.

The chancel roof is divided equally into two compartments. Both portions are ultimately divided into rows of single pannels between each purline. The cross sections of all the timbers are bold; the material used is oak; and the execution of the carving is bold, rather than elegant; thus indicating, perhaps, that the roof was intended for a loftier building than that which it now covers. The drawings, from which the engravings have been reduced, were kindly communicated to us by the Venerable Archdeacon Clough.

"Previously to the late repair, the roof of Cilcain church was in a state which threatened immediate ruin. The principle of its construction, as of many of the church roofs of the middle ages, was that of the collar beam, united by knees to the principal rafters, the horizontal tie being placed so high as to oppose, in the absence of any other connection between the timbers but mortices and wooden pins, very little

resistance to the tendency of such roofs to spread at the feet of the rafters; and the purlins and small rafters being tenanted to the principals, and to each other in short lengths, there was as little to prevent the whole structure from racking longitudinally by the action of the wind. Hence, the failure of the pins, which had occurred more or less throughout, partly from decay, and partly from the strain on them induced by these causes, had produced a general dislocation of the parts. The joints between the timbers were generally open, many of the tenons drawn out of the mortices, and in some places the knees and the rafters were separated by a space of three or four inches. Many of the timbers were also in a rotten condition, and the tenons absolutely gone; so that nothing but the application of iron straps had held them in their places.

"As a thorough repair had become imperative to prevent the fall of the roof, and it was altogether inexpedient to think of taking down and repairing it, it was necessary to devise means for maintaining it in its position, and rendering it permanently secure. To effect this object, the first operation after laying the timbers bare, was to bolt firmly together with long screw-bolts the rafters and collar beams, and the knees connecting them, so as to prevent all possibility of their separation going further; and, in performing this, a force was applied which succeeded in drawing these timbers into their places, and closing the joints. The purlins, plates, and ridge pieces were then secured from end to end, by continuous longitudinal iron straps screwed to the back of these timbers across the principal rafters; and, in like manner, the short rafters were secured to the purlins. Thus was the structure made stable in all its parts, without the removal of any of the timbers, except such as were too much decayed to be trustworthy; these were taken out and replaced by new. In places where, from neglect, it had been exposed to leakage, the oak was reduced to powder.

"Some decorative repairs were afterwards effected. A quantity of whitewash was removed. The large carved angels terminating the hammer beams, some of which had lost their wings, were made good; and the whole, which had necessarily assumed a patchy appearance from the intermixture of new oak, was brought to a uniform tint by varnish stained with bitumen."

INSCRIPTION AT THE CHURCH OF MITCHEL TROYE, NEAR MONMOUTH.

THE inscription, of which the above is an abridged *fac-simile*, is engraved upon one of the corner stones of the south-west angle of the tower, and was evidently placed there when the building was erected. It was covered with white-wash, and, when this was cleared off, the letters were distinctly visible. It is about five feet from the ground; and the upper line is three feet ten inches in length. What may be remarked in the inscription, is the form of the letter E in ET. It seems as if, originally, it was only ORATE PRO GODEFRIDO, and the ET IOHANNE was added afterwards; and that the artist had begun to cut IOHANNE, leaving out the ET, but recollecting himself, altered the I into an E.

It is supposed that this GODEFRIDUS and JOHN, for whom the prayers of the faithful are requested, were the founders of the church. The history of the parish, however, is very defective; and no Godefridus can be found in any record or pedigree connected with it. The church consisted at one time of a nave and two side aisles, of the latter of which one is no longer in existence: the arches between them are pointed, and apparently of the fourteenth or fifteenth century. The characters of the inscription, however, appear of an earlier date; and it is not improbable, but that the stone, on which it was inscribed, may have formed part of an older building.

Ecton says that the church is dedicated to St. Michael; and he may probably have so considered it, from the name Mitchel being a corruption of Michael. The name, however, by which it is designated in all the records, is simply Troye. And Mitchel Troy, is Troy Magna, the hamlet and manor in which the church stands, in contradistinction to Troye Parva, the mansion and manor belonging to the Duke of Beaufort. Formerly the parish was called Troye, and the mansion and manor belonging to it, Troye Parva;

at present, however, the parish is termed Mitchel Troye or Troye Magna, and the mansion simply Troy.

The only thing in the interior of the building worthy of notice, is the Communion Table; which was given to the parish by the late Mr. Wyatt, agent to the Duke of Beaufort, and was brought from Italy. It is a beautiful thing; the top is a very dark marble, in three compartments; in the centre is outlined the Last Supper, from a picture by Michael Angelo; on the right is the Ascension, and on the left the Crucifixion, all simply in outline, but the life and spirit of the figures are admirable. The whole is set in an oak frame, supported by handsome carved legs. The same gentleman (Mr. Wyatt) restored the elegant formed Cross in the churchyard, which had lost its top.

In this parish is Graig y Dorth, the scene of one of Owain Glyndwr's battles; and it also contains a curious petrifying spring. W.

ANCIENT EPISCOPAL RESIDENCE AT LLANDAFF.

(SEE FRONTISPIECE.)

THIS ancient castellated mansion supplies but scanty materials for its history; though, from the circumstance of its being situated in an episcopal city, (if, indeed, the word "city" be not misapplied in this instance,) and of its having belonged to the head of the diocese, some documents, at least, might be expected to exist in the possession of the Chapter of Llandaff, calculated to throw light upon the subject. Such, however, we are informed, is not the case; and even the most competent antiquaries, who are acquainted with the locality, profess themselves unable to learn much that is satisfactory about it. This residence was noticed by Browne Willis, (who derived his information from Wotton), in his account of Llandaff; and Grose, in his *Antiquities*, vol. vii. p. 83, also gives a notice and a view of it. The author of the history of Llandaff, in Storer's *Cathedrals*, mentions it; and a good view of a portion of the walls and town is there given. He also adverts to the archdeacon's residence or castle, lying to the north-west of the cathedral, and is of opinion that both were destroyed by Owen Glyndwr;

a position which it will be seen below, though confirmed by one, is doubted by another of our correspondents.

The best account, that we have been able to obtain of this interesting relic of episcopal magnificence, has been kindly afforded us by a gentleman thoroughly conversant with the antiquities of Llandaff; and from it we extract the following: —

"Up to A.D. 1127, there was but an inferior habitation for the bishop of Llandaff. This was razed to the ground in that year by Urban, then bishop of Llandaff, who erected on its site a new, indeed, the present one. He occupied it for about a year, and then died on his way to Rome. It was afterwards occupied by the succeeding bishops of Llandaff, as follows: —

Hutredus or Utryd,
Galfridus or Geffry,
Nicholas ap Gwrgant,
William de Salso Marisco,
Henry, Prior of Abergavenny,
William de Goldcliffe,
Elias de Radnor,
William de Christchurch,
William de Burgh,
John de la Warre,
William de Radnor,
William de Braose,
Philip de Staunton.
John de Monmouth,
John de Eglescliffe,
John Coventry,
John Pascall,
Roger Cradock,
Thomas Rushooke,
William de Bottesham,
Edmund Brumfield,
Tydeman de Wynchecombe,
Andrew Barrett,
John Burghill,
Thomas Peverell.

The latter, four years after he had obtained the possession of the temporalities of the see, and in August, A.D. 1402, hastily fled at the approach of Owain Glyndwr; who, pursuant to his desolating system, burnt the bishop's castle, and the archdeacon's house. The next bishop, John de la Zouch, lived at the palace at Matherne, near Chepstow, which, as Browne Willis says, (Llandaff, p. 37,) he for the most part edified, as did also several of his successors. Lingard, in his *History of England*, vol. iv. p. 118, when speaking of Protector Somerset, says, — 'The erection of that magnificent pile of building, which still retains from him the name of Somerset House, was the subject of general censure. It was said, that to procure a convenient site for this structure, he had demolished the parish church of St. Mary, and compelled the bishops of Worcester, Lichfield, and Llandaff, to convey to him the episcopal mansions belonging to their respective sees.' Matherne, at that period, was the episcopal palace.

"The present ruins at Llandaff do not belong to the see, but to the Romillys, who became possessed of it by purchase from the Mathew family. At its most perfect date it was an unseemly pile, and in its present condition answers an appropriate purpose; for as it formerly sheltered the head of the bishop from the pitiless

storm, so now it protects, if not the officiating canon, at least his garden, from the destructive influence of the easterly winds."

Another correspondent observes:—"As to the bishop's palace at Llandaff, it appears that its destruction by Owen Glendower rests merely on tradition. Willis in his *Llandaff*, p. 30, quotes no authority; and Leland is silent, though in his *Collectanea*, vol. ii. p. 313, Owen's attack on Cardiff, is specially noticed. Thomas's *Life of Owen Glyndwr*, and the biographical account in the *Cambrian Plutarch*, give no references to ancient documents connected with the destruction of Llandaff. I observe that Sir H. Ellis, in his *Original Letters*, second series, vol. i. p. 42, states that the bishop's castle, and the archdeacon's house at Llandaff, were in part, or wholly, the victims of Owen Glendower's rage; but he gives no references that apply to Llandaff."

The passage in the *Collectanea* alluded to above, is taken from a collection of notes, entitled *Ex paralipomenis sive derelictis ab autore Eulogii;* and the eulogium, which immediately precedes, is entitled *Ex altero Chronico Maildulphesbiriensis Monasterii, cui titulus Eulogium Historiarum, autore monacho ejusdem loci, sed incerti nominis.* We quote the passage textually:—"Anno D. 1404, et 4. anno Henrici regis, Audoenus Glindoure partes australes Walliæ incendit, et villam de Cairdif, et castrum obsedit. Qui vero intus erant miserunt ad regem petentes auxilium. Sed ipse nec venit, nec succursum misit. Audoenus villam cepit et incendit, præter unum vicum in quo fratres Minores habitabant: quem amore fratrum cum conventu stare permisit. Cepit insuper castrum et destruxit, multasque divitias ibi repositas abstulit. Et cum fratres Minores peterent ab eo libros suos et calices, quos in castro deposuerant, respondit, 'Quare posuistis vestra bona in castro? Si ea retinuissetis apud vos, salva vobis fuissent.'" The very name of Llandaff, does not occur in the quotation; and, indeed, from the respect which Glyndwr paid to those ecclesiastics who did not side with his enemies, we should be inclined to think that he would not have attacked the episcopal residence, although his troops might have caused some damage to it from their want of discipline. In another portion of the *Collectanea*, entitled "A Description of several other parts of Wales," vol. iv. p. 92, we find mentioned, "Item aliud castrum vocatum castrum de Llandaffe prope Tapham distans a Kayrdiff mille

passibus." This, probably, referred to the Castellated Residence in question.

It now remains for us to make a few observations on the remains of this castellated residence, as they exist at the present day. Grose says,—"Against the remains of this gateway, two miserable cottages have been patched up; one of them, such is the vicissitude of human grandeur, an ale-house!" His view was drawn in 1773, and was taken from the N.W.; it shewed the ale-house standing on the northern side of the gateway, and a thatched roof over the central portion. The southern tower was then higher than it now is, and a thatched pent-house was erected against it. This is one of the most correct of Grose's views.

For the drawing which forms the subject of the beautiful engraving, serving as a frontispiece to this volume, we are indebted to the kindness of Anthony Salvin, Esq., F.S.A., who has formed the most valuable portfolio of Welsh architectural antiquities that at present exists. The whole Principality is under a deep debt of gratitude to that gentleman, and most accomplished architect, for the able manner in which he has repaired Caernarvon castle, by order of the crown; and we hope that similar success will attend his labours on other Welsh castellated remains. This drawing has been reduced and engraved under the superintendence of Henry Shaw, Esq., F.S.A., and gives a faithful representation of the architectural features of the original. We should much doubt, whether this gateway were not of a date later than that of its reputed founder, Bishop Urban, A.D. 1120; since it presents all the features of the Edwardan period; and we should rather refer it to the thirteenth century. The sloping buttresses, which are characteristic of the castles in South Wales, will not escape notice; and the admirable effect of the retiring arches, will attract the eye of the architectural reader. It would give us great satisfaction to learn, that the proprietor of this valuable remain (for we do not coincide in the opinion as to its insignificance,) had taken measures for its more effectual preservation. It need not be restored; but it might be so far repaired, at a small expense, as that every stone now standing might be kept in its actual place, for ages to come; and thus, one more monument of the greatness of former days, would not be lost to the country.

MONUMENT AT CHRISTCHURCH, MONMOUTHSHIRE.

The drawing inclosed represents a flat monumental stone in the chancel of the parish church of the Holy Trinity, commonly called Christchurch, in the county of Monmouth. It is remarkable, not for elegance of design, nor beauty of workmanship; but, because it is supposed to cover the mortal remains of a reputed saint or saints; and for the number of simple people who resort to it on the Eve of Trinity Sunday, and some other festivals, in the vain hope of being relieved

from their infirmites, by reposing all night upon the tomb. That such a practice should be continued in this country, in the nineteenth century, is extraordinary, — and argues little in favour of the superior intelligence of the present generation. It is not less surprising, that, notwithstanding the veneration paid to them, there is no account, either historical or traditionary, respecting the parties here interred. Beyond the information contained in the inscription, we know not who or what they were; nor whether both are considered saints, or only one of them.

A notice of this monument is inserted in the fifth volume of the *Archæologia*, by Mr. Strange; who, strangely enough, was unable to decipher the inscription, although remarkably perfect, and the letters well cut, — and, considering that nearly five centuries have elapsed, are extremely well preserved. It requires, therefore, very little attention, to read "Hic jacent Johannes Colmer et Isabella Uxor ejus qui obierunt anno domini MCCCLXXVJ (1376) quorum animabus propicietur Deus Amen." The habit of the male appears to be that of a civilian of the period when they lived. There is this peculiarity in the tomb, — that the lady, contrary to the usual custom, occupies the place of honour, and lies on her husband's right hand. Whether this was intended to denote that she only was the saint, or simply that she was of higher rank in society than her consort, it is impossible to determine. The name of Colmer occurs in no public record that I have met with in connexion with the county of Monmouth. In the *Liber Niger de Wigmore*, there is a conveyance from William de Colmer to William ap Griffith, of a burgage in the town of Usk, dated 29 Edw. III. From the date, this William might be the father of John here interred.

The living of Christchurch was an appropriation to the Priory of Goldcliff, and now belongs to Eton College. The monastic records of the period, if in existence, would probably give some information on the subject — and inform us how John Colmer, or his wife, or both, acquired the reputation of sanctity. I am not aware that any such documents are extant; but if there are, some antiquaries will, perhaps, be so obliging as to state where they are to be found.

The writer will feel much obliged for any other information respecting the family of Colmer, or throwing light upon the subject. T. W.

HOLY WELLS IN MONMOUTHSHIRE.

Springs of this description abound in all parts of the Principality, but in none more so than in Monmouthshire. Of these some are only remarkable for the extreme purity of the water; others are decidedly of a mineral character, and in all probability are equally as efficacious, in many disorders, as those of the more fashionable places of resort at Malvern, Cheltenham, &c. That they were at some time much more frequented than at present is very evident, from the remains of baths and other conveniences still visible at many of them. That they have fallen into disuse, except by the peasantry in their immediate neighbourhood, may be attributed to the caprice of fashion and the superior attractions of the celebrated watering places abovementioned, and partly to a fear of ridicule and the being supposed to countenance superstition. The very name of a *Holy Well* is sufficient to frighten many, and prevent their availing themselves of the really valuable medicinal properties of these springs. They are very generally found in the immediate vicinity of existing churches, or where there have been churches and chapels, and are commonly called by the names of the patron saints.

Where only remarkable for their purity, the church will generally be found to occupy the site of an ancient hermitage. It is very natural that those who renounced the world and embraced an eremitical life, should settle in situations where their only beverage could be obtained in the greatest purity and plenty. On the other hand, where the waters hold any minerals in solution and possess medicinal properties, it may be fairly inferred that the church or chapel originated from the number of health-seeking visitors who frequented the spot. I am not aware that any of the waters in this county have been subjected to scientific analysis; many of them are, however, perceptibly Chalybeate, and are of course efficacious in all those disorders in which such springs are found beneficial. I am very much inclined to think that most of our holy wells would be found, upon examination, to contain more or less of iron in solution. It is a very general custom at these places for every one who drinks the waters to drop a small piece of metal, usually a pin, into the fountain, and considerable quantities of the

latter might be collected at some of them. This practice is of very remote antiquity. The ancients used small pieces of money for the purpose, as we learn from Seneca in Quæst. Nat., who, speaking of the springs of the Nile, observes:—"In hâc ora stipes sacerdotes et aurea dona præfecti cum solemne venit sacrum jaciunt."—Here, on solemn festivals, the priests throw in their brass money, and the great men their gold offerings. The same custom is alluded to by Pliny, lib. viii. epist. 8, speaking of the sacred spring of the Clitumnus, "Fons purus et vitreus ut numerare jactas stipes et relucentes calculos possis"—A spring, so pure and clear, that you may count the pieces of money that have been thrown into it, and the shining pebbles at the bottom. Small pieces of money were probably used for the purpose before pins were invented in this country, and the proceeds appropriated to the support of the officiating minister. The offering now is a pin; but the poor ignorant people who continue the practice, are unable to assign any reason for it. Among the holy wells of greatest repute in this county, I will notice one near Trelech, not far from the three druidical stones which give name to the parish; one at Llanvetherine; and another at Llanddewi Skiryd. The remains of baths, and other buildings, are found at all these, which are Chalybeates. At Croft Hir, in Llangattock Vibonavel, not far from Llanvanners chapel, is a noted spring, with baths, &c. A considerable quantity of pins might be collected here. Simmery (St. Mary's) Well, near Monmouth; Ffynnon Wernddû, and Ffynnon Llwyndû, are near Abergavenny. Near the latter formerly stood a chapel, dedicated to St. David. Ffynnon Govor is a group of springs in the parish of Llanover; Ffynnon y Cleifion is near Usk: a chapel stood near it, of which there are at present no remains. Another Ffynnon y Cleifion is in Dingeston, or Penrose. St. Gybu's Well, is near the church of Llangybu. Ffynnon Gor Teyrn, near Mathern church, may possibly be the "Fons lucidissimus" mentioned in the legend of St. Tewdric. Another Ffynyn Gor Teyrn is near St. Kinsmark's Priory. In fine, there are few parishes which do not possess a holy well, celebrated for its real or supposed medicinal virtues. It might be very well worth the while of the proprietors to restore the baths, at some of these places, which might be done at small expense, and be a benefit to themselves and the county. W.

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Mérimée, P. M., Membre de l' Institut, du Comité Historique des Arts et Monuments, Inspecteur Général des Monuments Historiques.
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Morgan, Colonel, St. Helen's, Swansea.
Morgan, E., Esq., R.A., St. Helen's, Swansea.
Morrall, Edward, Esq., Plas Jolyn, Salop.
Morrall, Cyrus, Esq., Beaumarais.
Newcome, The Ven. Richard, Archdeacon of Merioneth, Ruthin.
Nicol, D., M.D., Swansea.
Owen, Rev. J., Rural Dean, Llanbedrog, Caernarvonshire.
Owen, Rev. Griffith, Rural Dean, Dolbenmaen, Caernarvonshire.
Owen, Ellis, Esq., *(Cynhaiarn,)* Cefn y meusydd isaf, Caernarvonshire.
Owen, Rev. W. Hickes, M.A., Rhyllon, St. Asaph.
Owen, Rev. H., M.A., Fellow of Jesus College, Oxford.
Parker, Rev. J., Llanyblodwell, Oswestry.
Parry, Lieut. Gen. Sir L. P. J., Bart., Madryn Park, Caernarvonshire.
Parry, T. L. D., Jones, Esq., Madryn Park, Caernarvonshire.
Penson, Richard Kyrke, Esq., Oswestry.
Pennant, The Hon. Col. Douglas, M.P., Penrhyn Castle.
Phillips, Rev. Samuel, Llandewi, Swansea.
Powell, Rhys, Esq., Craig ar Nos, Swansea.
Poynter, Ambrose, Esq., Hon. Sec. of the Royal Inst. of British Architects, &c., &c.
Price, W., Esq., Llanfoist, Abergavenny.
Pugh, Rev. D., Abererch, Caernarvonshire.
Pughe, Mr., D. W., Caernarvon.
Rees, Rev. W. Jenkin, Cascob Rectory, Presteign.
Rees, David Rice, Esq., Llandovery.
Rees, W., Esq., Llandovery.
Richards, J., Esq., Chadwick Mount, Liverpool.
Richards, Rev. H., Ceidio, Caernarvonshire.
Roberts, Rev. G., M.A., Stepney, London.
Roberts, Rev. T., Canon of Bangor, Hendre, Caernarvonshire.
Roberts, Rev. Griffith, Rhiw, Caernarvonshire.
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Simms, C. S., Esq., Manchester.
St. Asaph, The Very Rev. the Dean of, St. Asaph.
Thelwall, Rev. Edward, Llanbedr, Ruthin.
Traherne, Rev. J. M., M.A., Coedriglan, Cardiff.
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Turnbull, W. B. D.D., Esq., Secretary Soc. Antiq. Scot., 25, Great King St., Edinburgh.
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Vivian, J. H., Esq., M.P., F.R.S., Singleton, Swansea.
Wakeman, Thomas, Esq., Graig, Monmouth.
Webb, Rev. John, M.A., F.S.A., Tretire, Herefordshire.
Westwood, J. O., Esq., F.L.S., St. Peter's, Hammersmith.
Williams, John, Esq., Swansea.
Williams, John, Esq., Plas Tan yr allt, Caernarvonshire.
Williams, J., Esq., Tynewydd, Caernarvonshire.
Williams, Rev. Robert, M.A., Llangadwaladr, Denbighshire.
Williams, Rev. J., *(Ab Ithel)* Nerquis, Mold.
Williams, W., Esq., Pwllheli, Caernarvonshire.
Williams, Rev. T., St. George's, St. Asaph,
Williams, John, Esq., High Street, Holywell.
Williams, Evan, Esq., Knighton, Radnorshire.
Williams, Rev. Rowland, M.A., Canon of St. Asaph, Ysceifiog, Flintshire.
Williams, David, Esq., Bron Eryri, Dolgelly.
Wynne, W. W. E., Esq., F.S.A., Vice-President of the Association, Peniarth, Merionethshire.

REGULATIONS FOR THE GOVERNMENT OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

(Provisionally adopted until the holding of the First Annual Meeting.)

THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION is formed in order to examine, preserve, and illustrate, all Ancient Monuments and Remains of the History, Manners, Customs and Arts of Wales and its Marches.

I. The Association shall consist of all persons, approving of its objects, who shall be proposed by one or more of the General or Local Secretaries, and shall be admitted as members by the President and the Committee. No pecuniary subscription is required of any member. Any donations, that may be made to the Association, are to be lodged in the hands of the Treasurer.

II. The Government of the Association shall be vested in a Committee consisting of a President, six or more Vice-Presidents, two General Secretaries, sixteen Local Secretaries, viz., one for each county of the Principality, and one for each of the counties of the Marches, a Treasurer, and twelve ordinary Members.

III. The President's tenure of office shall be for one year.

IV. The General Secretaries and Treasurer shall be elected by the Committee.

V. The Election of the President, Vice-Presidents, and Members of the Committee shall be made by the Ballot of all the Members present at the Annual Meeting. The Committee shall select one Vice-President and three ordinary Members of their body who are to go out annually, and shall nominate one Vice-President and three other Members to fill up the vacancies. The names of those who go out, and of those who are proposed to supply their places, shall be hung up in the Local Committee Room during the whole time of the Annual Meeting, and a printed copy of such lists furnished to each Member of the Association, with his ticket for the Annual Meeting. No ordinary Member of the Committee, except the General Secretaries and Treasurer, shall remain on the Committee more than four years, or be eligible to serve again until after the lapse of one year. Any Member of the Association is at liberty to substitute on the list any other name or names for those proposed by the Committee.

VI. The Committee shall be empowered to fill up *pro temp.* by election all occasional vacancies that may be caused by the death or resignation of the President, of any of the Vice-Presidents, or of any of the ordinary members of the Committee.

VII. These vacancies shall be supplied on the recommendation of at least three Members of the Committee, made in writing, the proposed Member being elected by general vote of the Committee.

VIII. The Annual Meeting shall be holden in one of the principal towns of the Principality and its Marches, at which the elections, the appointment of the place of Meeting for the ensuing year, &c. shall take place. Notice of this meeting shall be given by one of the General Secretaries, by order of the Committee.

IX. The Committee shall have the power of nominating a certain number of Vice-Presidents and Local Secretaries, who shall be *ex-officio* Members of the Committee.

X. No other General Meeting of the Association shall be holden without the consent of at least three fourths of the Committee expressed in writing; for such Special Meeting a notice of at least three weeks shall be given by advertisements in the public papers. At this Special Meeting the President, or in his absence one of the Vice-Presidents, shall take the Chair, and in their absence the Committee shall appoint a Chairman.

XI. Neither at the General Annual Meeting, nor at any Special General Meeting, shall any alteration of, or addition to, any of the Rules and Regulations of the Association be submitted to the Meeting unless upon a proposal, in the form of a resolution in writing, signed by two Members, which shall have been sent to the Committee, through the General Secretaries, one month previous to the Meeting. The Summons for the Special General Meeting shall specify the Resolution or Resolutions to be submitted to the Meeting, and the discussion shall be confined to that object only: in case such proposed Resolution or Resolutions shall be carried, another Special General Meeting shall be summoned by the Committee after the lapse of not less than a fortnight, nor more than a month, for the sole purpose of ratifying or rejecting such Resolution. If, however, the first mentioned Special Meeting take place at a time not more than two months before the Annual Meeting, then such Resolution or Resolutions shall be ratified or rejected at that Annual Meeting.

XII. The Chairman of the Annual, or any other General, Meeting shall have an Independent, as well as a Casting, Vote.

XIII. In all Elections made by the Committee it shall be allowable for any Member thereof to demand a Ballot.

XIV. A Report of the Proceedings of the whole year shall be submitted to the Annual Meeting.

XV. The Committee shall be empowered to make such Bye Laws as may from time to time appear to them expedient.

Accounts of the proceedings of the Association will appear regularly in the *Archæologia Cambrensis.*

Correspondence.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In a note, vol. i. p. 409, you request information as to the expression in a grant of James I., to John Eldred and George Whitmore, to hold Courts, &c., in the Manor of Greenfield, viz., "as of his Manor of East Greenwich, in the county of *Flint*." This county must be a mistake, either of the writer or reader of the grant, for *Kent*. In the manorial grants from the crown at that period, and perhaps previously to temp. Elizabeth, it is usual to find the words "as of our Manor of East Greenwich, in the county of Kent." This expression occurs, for example, in a letter from James I., to the Corporation of Ruthin. Greenwich, you of course are aware, was then a royal palace, and the birth-place of Elizabeth. I am, &c.

Ruthin, Oct. 8, 1846. R. N.

To the Editors of the Archæologia Canbrensis.

GENTLEMEN,—One of your correspondents wishes for information respecting the Boteler or Butler family, formerly of Dunraven Castle, in Glamorganshire; also, of the Butlers of Coed Canlais, and Johnson, in Pembrokeshire. A pedigree of the Botelers of Dunraven, Koed Kenlas and Janston, will be found in vol. i. p. 76, of the new edition of Lewys Dwnn.

In the church of St. Bride, Glamorganshire, in the vicinity of Dunraven Castle, is a monument to one of the Butler family, now falling to decay; and if the help of some one interested in the Butler family, does not ere long do something to restore it, it will, like many others in the county of Glamorgan, fall to pieces. The effigies of a gentleman and a lady are on the top of the tomb. The arms, quarterly of four; first and fourth, three cups; second, fretty a fess; third, a fess. The tinctures not to be made out. The supporters appear to be lizards.

Dunraven Castle passed to Sir Richard Vaughan, of Bredwardine, in Herefordshire, by marriage of Anne, daughter and heiress of John Butler.

In the church of St. Athan, Glamorganshire, are two monuments of the Berkrowles of East Orchard, in the parish of St. Athan, who were related to the Turbervils, Lords of Coity, and so to the Botelers. These monuments require to be cleaned and repaired, or they will soon fall into the same state as that of the Botelers of St. Bride. Yours, &c.

October 10, 1846. X.

UNPUBLISHED LETTER OF EDWARD LHUYD.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—The following letter, which I believe has never been printed, I copied from the original, in Lhuyd's own hand-writing, during an excursion through North Wales, in the summer of 1844; and, although it contains nothing of particular interest to the general reader, yet I cannot help expressing my conviction that anything, however trivial, from the pen of the learned author of the *Archæologia Britannica*, cannot but prove acceptable to most of the readers of the *Archæologia Cambrensis*.

St. David's College, I remain, &c.

Lampeter, Sept. 16, 1846. D. SILVAN EVANS.

An unpublished Letter of the late Rev. Edward Lhuyd, M.A., Keeper of the Ashmolean Museum in Oxford, to Richard Mostyn, Esq.

"Oxford, June 22, 1707.

"Most Hon^{d}. S^{r}.

"It's high time to let you know I am stil amongst the Living, and notwithstanding my long Neglect as to Correspondence, as sensible as ever of my Best Patrons. You will receive herewith the First Volume of the Archæologia; for I make that word now more comprehensive than in the 1st. Design. I heartily wish it may in some measure prove satisfactory to those of my Subscribers, who are curious and acquainted with Books. For if so, there's no doubt but others will acquiesce also in their Approbation. D^{r}. Hicks, D^{r}. Gibson & M^{r}. Baxter have in their Private Letters to my self expressd their being not displeased with it; but such Letters (thô I have very litle acquaintance with the First and last of them) are, generally speaking, but too civil and complementary. The carrier being no better provided could not bring down this first Time above half a Douzen Books; neither have I yet learnd who of my Subscribers are at present in the Countrey; but he promises to return again in a Fortnight's Space. M^{r}. H. Foulks had orderd me to send yours bound onely in Past board; but this I send, being one of the Few I printed on large Paper, and bound on purpose to be sent you the 1st. opportunity, may I hope doe as well. Be pleased to look at the bottom of the 1st. page of the Welsh Preface before you begin reading it: because the new Letters I have made use of, are a litle puzling & perhaps too many to be introduced into an Alphabet at one time. I design for London very speedily to see what I can doe with the Impression, where if you please to Honour me with a Line or Two 'twill be the greatest Encouragement that can be wishd by

"I know not where I shall lodge but my Letters may be directed to be left with M^{r}. Grif. Davies at the 7 stars in Monmouth street."

"Most Hon^{d}. S^{r}.
Y^{r}. ever oblig'd
Humble Servant
EDW. LHUYD."

"For the Honoured Richard Mostyn of Penbedw, Esq.
"This is to be left with M^{r}. Lloyd at Ruthin."

Miscellaneous Antiquarian Notices.

VALLE CRUCIS ABBEY.—A correspondent calls our attention to a tradition which assigns the carved oaken roof of the church of Llangollen to Valle Crucis Abbey. Perhaps he will favour us with some further information on this point. We would hazard a conjecture of our own that the splendid brazen chandelier, now preserved in the church of Llanarmon in Yale, once belonged to the above-mentioned abbey. It is a work of the fourteenth century, apparently, and was for a long time in the ancient mansion of Bodidris. We hope at some future period to give a representation of this valuable specimen of mediæval art. While upon the subject of the abbey, we may remind our readers that the *Guide to the Abbey*, by the Rev. John Williams, is now on sale, and may be obtained through any bookseller. Price 6d., with a fine engraving.

BEDD PORIUS.—We stated erroneously in Vol. i. p. 424, that this curious monumental remain had been preserved from destruction by the orders of Sir R. Vaughan. It lies on the property of Sir W. W. Wynn, and it was by the order of the latter, not of the former, gentleman that the stone was preserved: though no doubt it would have fallen into equally good hands had it belonged to the head of the Cors-y-Gedol Family.

MISS ANGHARAD LLWYD'S HISTORY OF MONA.—A few copies of the quarto edition of this valuable work, generally believed to be out of print, are still we understand in the author's possession. We hope to hear of a new edition of this book, and we would add of Rowlands's *Mona Antiqua;* both are fully deserving of a reprint.

CATHERINE TUDOR OF BEREN.—A correspondent informs us that a pedigree of Catharine Tudor has been published by one of her descendants, the celebrated Mrs. Thrale, afterwards Piozzi, in one of her publications entitled *Piozziana.*

THE FIRST VOLUME of the *Archæologia Cambrensis*, handsomely bound in cloth boards, price 14s., is now to be had of the publishers We cannot now undertake to supply single numbers to complete imperfect sets, though a *few* detached numbers are still on sale. Cloth covers for the numbers of the first year, price 1s. 6d., may be had of the publisher.

The *Annales Archéologiques*, published by M. Didron, are continually treating of Breton and Celtic or Celto-Gallic remains. This work will be found to be one of the most interesting antiquarian publications of the present day. It ought to be on the table of all wealthy archæologists.

Among the latest French literary announcements, we observe the following:—"*Nobiliaire de Bretagne*, ou Tableau de l'Aristocratie Bretonne depuis l'Etablissement de la Feodalité jusqu'à nos jours, par M. Potier de Courcy, 4to., 12s." Works of this kind are worth making known to the Welsh antiquary.

Reviews.

1. A BIOGRAPHICAL DICTIONARY OF EMINENT WELSHMEN. By the Rev. ROBERT WILLIAMS, M.A. 8vo. Parts ii., iii., and iv. REES, Llandovery. (To be published on Jan. 15.)

We have received the second, third, and fourth parts of this excellent work; and only wish, for our own sakes, that we could be in possession of the whole forthwith, so useful do we find it as an authoritative book of reference. These parts carry on the work into the letter E; and contain some of the most interesting biographies in the Cambrian series. The accounts are drawn out succinctly, and yet comprehensively. The authorities are always referred to; and the author's style is at once correct and elegant. It is a work which ought to be on the table of every Cambrian antiquary. The following extracts will be acceptable to our readers:—

CARAWN, is the British name of Carausius, who, according to the Welsh chroniclers, was a young man of British family, but of low degree. Having distinguished himself in battle, he went to Rome, and solicited the senate to grant him permission and aid to protect the sea-coasts of Britain against the attacks of pirates, pointing out what immense advantages would accrue. Having succeeded in his object, he returned to Britain, and, collecting a powerful force, he put to sea, and made descents on different parts of the country, where he committed terrible ravages. All those who had no other resource flocked to him in crowds, so that he

entertained the design of revolting against the Romans. He proposed to the Britons that they should elect him king, promising to restore their freedom, and to expel the Romans. The terms being readily agreed to, Carawn, with a large army of Britons, engaged and defeated Bassianus, who had advanced against him with an army of Romans and Picts; but the latter having crossed over to the side of the Britons during the battle, the Romans were defeated, and their commander slain; the Picts being rewarded for their treachery by having lands given them in Scotland. When the Roman senate heard of this disaster, they dispatched Allectus, with three legions to Britain, by whom Carawn's forces were defeated, and he himself slain. (*Myv. Arch.* ii. 200.) This account is corroborated in the main facts by other authorities; but the most important and interesting information has been obtained, in modern times, from a series of coins struck by Carausius, during his rule in Britain. From them we learn that he was born at Menapia, or St. David's; and having received his naval education in Batavia, according to Eumenius, he entered the Roman service at an early age, and distinguished himself under Probus, and afterwards under Carus and Carinus, both by land and sea; during which time his skill as a soldier and a naval commander had often been proved. When Carausius was stationed in the British channel, as admiral of the Roman fleet, to protect Gaul and Britain from the depredations of the Saxons, his great success made him an object of jealousy, and he was accused of appropriating to his own uses the rich booty he had captured. To save himself from the murderous designs of Maximian, he returned to Britain with several legions that he had previously commanded in Gaul, and he took entire possession of the province, and assumed the titles of Augustus, and Imperator. It appears from some of his coins, that he had been invited by the Britons to come over and assume the sovereignty. Defended by his fleet, Carausius successfully defied the attempts of Diocletian and Maximian to recover the lost province; and a peace, to which the Roman emperors unwillingly but necessarily yielded, confirmed Carausius in the undisturbed possession of Britain for nearly seven years. After a reign distinguished by invariable success against his enemies, by munificence in completing many splendid public works, and by cultivating the arts of peace, he fell by the hands of an assassin, who had been instigated to the deed by the Roman emperor Constantius, A.D. 302. (Stukeley's *Medallic History of Carausius*. Akerman's *Coins of the Romans relating to Britain*.)

EIDIOL (GADARN,) earl of Gloucester, is said in the *Welsh Chronicles*, to have been the only Briton who escaped the memorable massacre of four hundred and sixty chieftains, who had been invited to an unarmed conference by the Saxons under Hengist, on Salisbury Plain, on which occasion, having found a pole on the ground, he slew seventy of the enemy and escaped. In a battle soon after, Eidiol had the satisfaction of taking Hengist prisoner, and afterwards beheading him. Eidiol is also recorded in the Triads with Gwgon and Gwrnerth, as the three "gyrddion," or strong men of the Isle of Britain, and he is there said to have killed six hundred and sixty of the Saxons in the course of the day on which the massacre occurred. (*Myv. Arch.* ii. 68, 255, 273.) Nennius mentions the massacre, but does not name Eidiol. He is, however, recognised by the English antiquaries, who call him Eldol or Edol, and say that he was earl of Gloucester, in the year 461. (See Dugdale's *Baronage;* and Gibson's *Camden*.)

2. TELYNEGION; (HUGHES, 15, St. Martin-le-Grand, 1846;) and BLODAU IEUAINC; (JENKINS, Aberystwyth, 1843.) By DANIEL SILVAN EVANS, St. David's College, Lampeter.

We intimated in No. iii. that a volume of poetry might be shortly expected from the pen of D. S. Evans, Esq. We are now enabled to announce its publication; and we beg to recommend it, as well as another, published by the same author a few years previously, most strongly to the notice of our poetic friends. The poems, it is true, are not all original, some being translations, and others imitations; yet their subjects, as well as their metres, are delightfully varied. The language in which they are written is pure, strong, and chaste; the style harmonious; and what particularly pleases us, as being a rare quality in modern Welsh poets, is the absence of apostrophical mutilations. At the end of "Blodau," are inserted a few treatises of an interesting character.

PLAS COCH, ANGLESEY.

The Seat of William Bulkeley Hughes Esq. M.P.

UNIV. OF MICH.

Archæologia Cambrensis.

No. VI.—APRIL [illegible]

CROMLECH ON MYNYDD [illegible]
CAERNARVONSHIRE.

The above is a sketch of the cromlech which is situated on Mynydd Cefn Amwlch (the Mountain near the Pass) in the promontory of Llŷn, in the county of Caernarvon. This interesting relic consists of one large stone supported by three others, two under the extreme north side and one under the south. The groupe goes by the name of "Arthur's Quoit," (Arthur's Quoit,) from a [illegible] Gawr, (Arthur the Giant,) [illegible] mountain a few miles off, and [illegible] other three stones in her apron, [illegible] posts or props to the Coiten [illegible] that at Stanton Drew, in the hundred of [illegible] Somersetshire, where there are extensive [illegible]

Archaeologia Cambrensis.

No. VI.—APRIL, 1847.

CROMLECH ON MYNYDD CEFN AMMWLCH, CAERNARVONSHIRE.

THE above is a sketch of the cromlech, which is situated on Mynydd Cefn Ammwlch, (the Mountain near the Pass,) in the promontory of Llyn, in the county of Caernarvon. This interesting relic consists of one large stone supported by three others, two under the extreme north side, and one under the south. The groupe goes by the name of "Coiten Arthur," (Arthur's Quoit,) from a tradition that Arthur Gawr, (Arthur the Giant,) cast it from Carn Madryn, a mountain a few miles off, and that his wife brought the other three stones in her apron, and placed them as supporters or props to the Coiten. It is a curious coincidence that at Stanton Drew, in the hundred of Keynsham, in Somersetshire, where there are extensive Druidical remains,

there was formerly an upright stone, or Maenhir, called "Hackell's Quoit," from a tradition that it was thrown into that position by Sir John Hautville or Hawkeville, a famous champion, from Maes-Knoll,[1] the distance of about a mile, where there is a barrow. This stone has since been broken up to mend the roads! the fate of, alas, too many valuable antiquarian remains. In Cornwall are three cromlechs called Lanyon Quoit, Molfra Quoit, and Chun Quoit. It is also worthy of notice that at Mullimast, in the county of Kildare, Ireland, stands a Maenhir, which goes by the name of the "Druid's Altar," which tradition reports to have been *rolled* from the distance of seven miles, (the nearest quarry of the kind of stone of which it is composed,) each "Sept" being obliged to roll it over their own dominions; be this as it may, the names of the places, through which it is said to have passed, bear some allusion to the rolling of a stone. In England we often hear the names of such stones with the addition of "roll," as Roll-wright, near Chipping Norton, and Roll-Baston, near Cannock Church, in Staffordshire; and the common people in Oxfordshire generally call them "roll-rich" stones; there is also in that county a parish called Roll-wright, from a Druidical circle in it. The old historian, Wormius, tells us that in Denmark, from time immemorial, there was a stone, or sometimes an area encompassed with stones, designed for the coronation of the kings, and that there was a hill near, where the new crowned king gave laws and showed himself to the people. His words are:—"Area saxis undique cincta coronationi regum deputata vicinum habet collem, cui coronatus jam insistebat, jura populo daturus, et omnibus conspiciendum se prœbiturus." Ol. Wormii *Monu. Danic*, lib. i. cap. 5.[2] This opinion seems to be confirmed by the various names given to the cromlech by the country people, for instance: Grair

[1] This name of Maes-Knoll would seem to be compounded of a British and a Saxon word: the former relating to some Field, i.e. Battlefield; and the latter to the Tumulus raised on it, perhaps over the remains of the slain. The Cromlech, or "Quoit," might have indicated the grave of a chieftain slain at that spot. The subject is worth enquiring into.

[2] In the *Suecia Antiqua et Hodierna*, 3 vols. folio, 1692, a very sumptuous and valuable work, and in the *Hallandia Antiqua et Hodierna*, 1 vol. folio, 1752, a work of similar character, and both in our collection, the number of carneddau, Meini Hirion, tumuli, Cromlechs, Druidical circles, &c., is so great, and their size so large, as to cast into the shade, apparently, all that we can shew in Wales.—H. L. J.

gorsedd, a throne of tokens; Maen gorsedd, the stone of covenant; Gorsedd gwlad, country throne, where an intelligent peasant said the old kings gave tokens of amity and fidelity one to the other.

Some suppose they were druidical altars, where sacrifices were offered, and possibly where laws were made and criminals punished. They are often called by the country people Allorau Derwyddon, (Druid's altars,) and Cylch Cynghrair, (bardic altar,) where the country people universally believe that various ceremonies connected with the Bards and Druids were performed.

Near the cromlech on Mynydd Cefn Ammwlch, are two other large stones, which probably, at one time, constituted another cromlech, supposing the other supporters to have been removed. On Mynydd Tyr-y-Cwmmwd, near Llanbedrog, is a groupe which goes by the name of Carreg-y-Cromlech; and, although fallen and one of the supporters removed, has still the appearance of having been one.

T. L. D. J. P.

Madryn, Jan. 20, 1847.

SEGONTIACI.

From the circumstance of the discovery of a stone pillar, having inscribed on it the name of Antoninus Pius, in the neighbourhood of Segontium, (*Archæol. Camb.* vol. ii. p. 51,) it might be presumed that this station had received the honour of an imperial visit. It is recorded, however, of this emperor, as a thing of no common occurrence, that whatever exploits were achieved by his lieutenants, it was customary to ascribe the whole credit of the transaction to himself in person, and hence this monument was erected in his name to commemorate the expulsion of the Brigantes from Genounia or Venedotia, the emperor himself not having been in Britain after his assumption of the imperial purple. This fact is mentioned by Mamertinus, in his panegyrick oration in praise of Diocletian, in which he says that Fronto, the Roman orator, ascribed to Antoninus Pius the glory of finishing the British wars: "Quamvis ille in ipso urbis palatio residens, quasi longæ navis gubernaculus,

Tacitus expressly mentions that the Cenimagni remained for some time exempt from the calamities of war in return for their voluntary submission to Cæsar: "non præliis contusi, quia societatem nostram volentes accesserant." Notwithstanding which, we find that Ostorius Scapula, in the reign of Claudius, obtained a signal victory over their united forces, and soon afterwards overran the whole of Venedotia to its extreme limits in the district of Lleyn. That the Romans, about this time, took possession of Segontium, and began to lay the foundation of a new fortress on the estuary of the Seiont, is extremely probable; as from the eligibility of its situation, overlooking the opposite coast of Ireland, with the rich and productive Isle of Mona in its immediate vicinity, circumstances which appear to have excited the attention and admiration of Ostorius, no place could have been better suited for a garrison to keep the western coasts of Britain in subjection. Suetonius Paulinus could not fail in turning to account these natural advantages, and establishing a permanent garrison to secure his conquests; and we accordingly find that a troop of cavalry had a station assigned to it in the western parts of Venedotia, among the Ordovices, from which we may infer that there was a body of legionary soldiers in garrison in the same district. Tacitus briefly mentions this fact: "Ala in finibus suis agens." The total destruction of this wing or troop of horse by the natives, a short time before the arrival of Julius Agricola, brought upon them the vengeance of this general, and an indiscriminate slaughter took place. It would, doubtless, be deemed presumptuous to attempt to point out the scene of this transaction, but there are some remarkable coincidences, calculated to render it in some degree probable, that the locality of this event was in Arfon. Within the distance of two miles of Segontium, on the banks of the river Gwyrfai, there is an elevated and compact camp or entrenchment called Gadlys, contiguous to which is a large farm called Bodaden, or Statio Alæ. Not far from this, in the direction of the British fortress of Dinlle, is a ford, bearing the significant name of Rhyd-yr-Equestriaid. On the farm of Bodaden is a small field, with a considerable bank in the middle, which is still known by the name of Talwrn-yr-Arch, the literal translation of which is, conic-shaped enclosure of the sepulchral coffin. Great quantities of bones have

en found from time to time in ploughing this field, from hich it may be inferred that some bloody encounter took ace near this spot. From the numerous remains of mud d stone forts and other entrenchments which abound in is district, of which ten may be reckoned at a short distance om each other, it would appear that it had been the scene frequent conflicts between contending parties, both in the oman and Saxon times, and more particularly perhaps ring the erection of Segontium; but there is one fortifica-on of a very peculiar construction, which may be noticed connexion with Bod-Aden, from its apparently great tiquity. It is a double stone fort, consisting of one circu-r, twenty-five yards in diameter, and the other quadrangu-r, having its largest side forty yards in length, with square wers at each corner, in close contiguity to each other, and own by the name of Gaerwen or the White Fort. It is uated on the brow of a commanding ridge, at the distance about a mile and a half from Gadlys, having Segontium full view. Within the area of these forts have been dis-vered large quantities of flint arrow heads, and on the ntiguous plain may still be seen numerous traces of rcular huts and enclosures. There are also other indica-ons of warfare, peculiar to this district, in the number of aves of heroes and chieftains which are found or recorded re, and which belong to a very ancient period, if we may dge from the names of several of them. Among these ay be mentioned the graves of Gwydion ap Don, the tronomer, on Morfa Dinlle; of Gwallawg or Galgacus, e tall, on the banks of the brook Carrog, which flows by adlys; of Bedwi, the brave, on the sloping side of Gallt yfan; of Mahon, the son of Madron, on the uplands of anlle; and of Gwaewyr Gurgoffri, whose monumental *ele* still maintains its upright position between the Llifon d Llyffni rivers.

It is impossible to reconcile the confusion which the onastic writers, including Jeoffrey of Monmouth, have eated by placing one Caersegont in Arfon, and another as e chief city of the Segontiaci, in Hampshire, and by at-ibuting to each the same traditionary legends; misrepre-enting the Flavian family in its connexion with British istory, without examining in detail the life and actions of Constantius Chlorus, and deducing from them a more correct

view of the affairs in Britain from the accession of Gallienus to the retirement of the Emperor Diocletian. Eutropius declares that Constantius Chlorus died and was buried at York; Matthew of Westminster bears witness to the discovery of his tomb at Segontium, in Arfon, by Edward the first; while Nennius, or his commentator Mark the hermit, is equally positive in asserting that his sepulchre was to be seen near the city of Caersegeint or Silchester.

Calleva or Silchester, from the extensive ruins which it still presents, is generally believed to have been one of the largest Roman stations in Britain, situated, according to the Itinerary of Antoninus, at a distance of fifteen miles from Vindonum, with which it was connected by a military road, still traceable and running in a westerly direction.

Vindonum was the scene of a sanguinary battle, in which Constantius Chlorus was a principal actor; and one of the panegyrical writers, in his allusion to it, seems to connect it with the event of the birth of his eldest son, Constantine the Great.

Upon the testimony of these writers, (Latino-Attici Oratores,) one of whom, Eumenius, the rhetorician, was a member of the household of Constantius Chlorus, we are enabled to trace some particulars of his life, which shed a light on that obscure portion of British history to which Gildas applies a quotation from Porphyry, representing the dismembered state of Britain as overrun with faction and usurpation (fertilis tyrannorum.) In an address to Maximian and Constantine, on the marriage of the latter, the following passage represents Constantius as being in the flower of youth when he became the father of Constantine: — "Divi, inquam, Constantii filium, in quem se prima illius juventa transfudit, in cujus ore cœlestes illius vultus natura signavit." In another address, on the annual commemoration of the restoration of the city of Treves, in the presence of the Emperor Constantine, the Belgic professor of rhetoric makes use of similar expressions: — "In primo ætatis suæ flore generavit, toto adhuc corpore vigens, illa præditus alacritate ac fortitudine, quamquam bella plurima, præcipue campi Vindonis idonei — inde est quod tanta ex illo in te formæ similitudo transivit." The plain inference to be drawn from this passage is, that Constantius was in the full vigour of youth at the time of the birth of his son, and that his

strength was unimpaired, notwithstanding the hardships of many military campaigns, and more especially the affair of Vindonum; from which it follows that he had gained some signal victory here before Helen gave birth to her illustrious son. Now, Constantine was born about the year A.D. 273, so that the battle of Vindonum was an event which preceded that date; and hence, also, by ascertaining the locality of it, we may obtain some data for determining the particular military services on which Constantius was engaged under his imperial patrons prior to his son's birth, as well as the residence of Helen.

The Belgic orator already mentioned professes to commence his oration by reminding the emperor of the origin of his family and his imperial pretensions, of which the generality of people to this day, he observes, are perhaps ignorant, but those who entertain the greatest regard for him are well aware of; "ab illo enim divo Claudio manet in te avita cognatio." The father of Constantius was a Dardanian nobleman of the name of Eutropius, and his mother a niece of Claudius, being the daughter of Crispus, the eldest brother of that emperor, a family connexion expressed by the term "avita cognatio;" "ab ipso generis autore in te imperii fortuna descendit." The claim of Constantine to the imperial purple is here recognized as descending to him from Claudius Gothicus, the founder of his race. These Dardanian connexions, added to the circumstance that Constantius had been at a later period of his life governor of Dalmatia, have induced a belief that this portion of the Roman empire and the banks of the Danube, had been the scene of his early exploits and military services. Accordingly, the city Naissus has been fixed as the probable birthplace of Constantine, on the doubtful authority of some Greek writers. But who can look upon Naissus as a proper asylum for Helen, when he considers that this city was encompassed by an army of 320,000 ferocious Goths, who had overrun the whole of Mæsia, Thrace, and Macedonia? The whole fabric of the Roman republic was tottering to its very foundations between the years 268 and 270, and the signal and unexpected victory obtained over these invaders on the plains of Naissus by the Emperor Claudius put only a temporary check on the further advances of this barbarian horde; nor can it be supposed that the province

of Mæsia could be brought to such a settled state in A.D. 273, as to afford a secure place of abode to an officer's lady however highly connected. Had such been the case, Constantius would have been found in arms under the banners of his imperial relative; whereas, in all the eulogistic addresses, in which his name is mentioned, no allusion is made of his prowess against the Goths, while they abound in the highest praise and adulation on the success of his arms in destroying so many thousands of the Franks, Burgundians, and Alemanni, who infested the western portion of the empire, and in driving back, beyond the Rhine, the Germanic hordes which threatened to overwhelm the republic.

Between the years 270 and 275, during which interval the birth of Constantine took place, while the emperor Aurelian was employed in forcing Zenobia, queen of the East, from her palace at Palmyra, to adorn in chains his triumphant entry into Rome, Constantius Chlorus appears to have been similarly engaged in bringing into subjection Victorina, Queen of the West; and we accordingly find that her prime minister, Tetricus, appeared in the procession among the captives on the same memorable occasion.

Victorina, the mother of camps, appears to have partially succeeded in taking possession of Spain, Gaul, and Britain, and forming them into an independent government, through the aid of her lieutenants, or tyrants as they are styled, whom she employed in succession in endeavouring to secure her authority. This was a project feasible enough, as the panegyrist observes, during the reign of the Emperor Gallienus, from A.D. 260 to 268; for during that interval the republic had been maimed of nearly all its members, either through neglect and inattention on the part of the government, or from the fatal tendency of the times. Among these tyrants may be reckoned the two Victors, Posthumus, Ælianus, Marius, and Tetricus, whose coins are found in great abundance amongst the ruins of Segontium in Arfon, particularly the last, whose authority seems to have been recognized by Claudius Gothicus, as his name occurs on the reverse of some of them.

From the testimonies already adduced, it is clear that the early campaigns of Constantius were assigned him in Britain and Gaul, and this fact is strongly corroborated by some

remarkable discoveries at Calleva and Vindonum in Hampshire. This latter station being fifteen Roman miles from Silchester in a westerly direction, as before noticed, will be found to coincide with a village now called St. Mary Bourne, equidistant from King's-clere and Andover. Now, by referring to the Belgic author already quoted as to the affair of Vindonum, we find him in another part of his oration before Constantine at Treves exclaiming, with apparent feelings of enthusiasm:—"Quid loquam Vindoneos campos hostium strage completos, *sed adhuc ossibus opertos?*"

Here we are informed that the plains of Vindonum, at the time of the delivery of this oration, exhibited traces of a sanguinary victory obtained here by Constantius over the partisans of Victorina, and that the plains were covered with the bones of those who were slaughtered in the battle. The identical spot at the present day bears the significant name of *Litch-field*, or the field of carcasses; thus placing beyond the possibility of doubt, that here were the Campi Vindonei, and that Constantine's earliest exploits were in Britain. That this battle had some reference to the fate of Victorina is evident from a monumental inscription to her memory discovered at Silchester, and removed to London by Lord Burleigh, in the reign of Queen Elizabeth, as witnessed by Camden; from which it may also be inferred that Calleva was one of the strongholds of that insurrection, which had for its object the separation of Britain from the dominion of Rome.

Allowing this event at Vindonum to have taken place on the eve of the birth of Constantine, and that it was the prelude to the pacification of western Europe, the achievements of Constantius Chlorus on the plains of Vindonum in Britain, and of Lingonia in Gaul, will be found to harmonise with the triumphant entry of Aurelian into Rome A.D. 274, as *Restitutor Orbis.*

Such being the case on unexceptionable evidence, it may be asked, where was Helen in the interim? Undoubtedly not at Naissus, where Gibbon would place her, surrounded by hordes of Goths, waiting for the first opportunity of spreading terror and desolation throughout the provinces on that side of the Adriatic, but in some place of greater security in Britain, far removed from the turmoils which presaged the convulsion and overthrow of all pagan institutions.

In my next communication I shall endeavour to establish upon uncontrovertible evidence, not from Greek or Sectarian authorities, not from the annals of prejudice and superstition, but from a fountain of truth hitherto overlooked and underrated, — from writers cognizant of the facts which they assert, and having the only legitimate means of correct information, that Constantine the Great was a *Native of Britain.*

J. J.

ROMAN REMAINS IN DENBIGHSHIRE AND FLINTSHIRE.

NOTWITHSTANDING the labours of Pennant and others, we do not seem to be in possession of such satisfactory information concerning the Roman stations and Roman roads, &c., in these two counties, as we might be. We are not aware indeed of any systematic investigation having been carried on, for a sufficient length of time, with this object in view; but from various conjectures, which we have been able to form, we have little doubt that a good deal of additional light might be thrown on the subject. From the proximity of these two counties to the important station of DEVA, (Chester,) and from their mineral riches having been well known to the Latin conquerors of Britain, there is no doubt that this district was much frequented at that period, and therefore we are entitled to expect the discovery of numerous remains.

The exact line, however, of the main road from Chester to Caerhun (CONOVIUM) has not yet been determined, and whether it passed by Bwlch Agricola over the skirts of Moel Fenlli, or whether it ran by Bodfari, is still unknown. It appears certain that a Roman road has been traceable from Caergwrle towards Mold; but we lose sight from that place of all satisfactory indications of the line. The name of Bwlch Agricola would naturally lead to the supposition that a Roman way passed by this spot; and again, the measured distances of Bodfari and Caerwys from Caerhun would shew that VARIS, which was on the main road, must have been at, or near to, one of these places.

In the absence, therefore, of any more certain information, which, however, we hope will be procured in future years, it may be a matter of interest to many of our readers if we place before them accounts of some Roman coins lately found on Moel Fenlli. They were discovered by the tenant of a farm called Bryn Saeson Uchaf, in the parish of Llanverres, on his sheep-walk, near the summit of the mountain just named. Some years ago, about 1500 bronze Roman coins were also found on this mountain. These occurrences would seem to indicate that this fortified post was occupied by the Romans during their sway over the country, though it seems to be of purely British construction.

For the engravings which illustrate the more remarkable among these coins, we are indebted to the liberality of Joseph Ablett, Esq., of Llanbedr Hall, Ruthin, who has presented them in a very kind manner to this work; and in whose possession, from his known love of Cambrian antiquities, we are glad to state that these coins now are. They are all that were left out of about four times as many originally found by the farmer, but which he had sold before Mr. Ablett happened to hear of them.

No. 1. The first coin is a remarkably fine gold Nero, middle size, and in excellent preservation.

No. 2. Another is in silver, of which only the reverse is engraved. The obverse bears a laureated head turned to the sinister side, with the legend IMP ANTO . . . . . IVS AVG

No. 3. The next is in bronze. Obverse, a laureated head, with the legend, CONSTANTINVS IVN NOB C. The reverse is shewn in the engraving.

No. 4. Another, very similar in the design both of the obverse and reverse, is here given.

No. 5. A fifth has, on the obverse, a laureated head, representing one of the Constantine family, but with the legend obliterated. The reverse here engraved bears the legend, (VRBS?) ROMANA, and in the exergue, TRP.

No. 6. This coin has, on the obverse, a head helmeted, and vizor turned to dexter, with the legend, VRBS ROMA.

No. 7. The obverse of this coin bears a helmeted head to dexter, with a trident or sceptre on the left shoulder, and the legend, CONSTANTINOPOLIS.

No. 8. Obverse, laureated head, sin. CONSTANTINVS MAX AVG. Reverse, same as No. 3; well preserved.

No. 9. Obverse, laureated head, sin. FL IVL CONSTANS NOB CAES. Reverse, same as No. 3, with a wreath between the standards. Exergue, IAS. Well preserved.

No. 10. Obverse, laureated head, sin. FL IVL CONSTANS NOB CAES. Reverse, same as No. 3; in good preservation.

No. 11. Obverse, laureated head, sin. The facial line peculiarly long, and of good execution. .....NVS MAX AVG. Reverse, same as No. 3, with a palm branch between the standards. Exergue, P CONST.

No. 12. Obverse, a laureated head, sin. FL IVL CONSTANT.... Reverse, same as No. 3. Exergue, TRP.

No. 13. Obverse, helmeted head, dexter. VRBS ROMA. Reverse, same as No. 6, with a palm branch between the stars in the upper field. Exergue, TRP.

No. 14. Obverse, same as No. 6, with only two stars in the upper field.

Several other coins offered only repetitions to the above types, and were more or less worn. Duplicates of some of these coins have been discovered during the late excavations at SEGONTIUM.

It would be highly desirable that steps should be taken (1) for determining the site of VARIS, so as to decide whether it was at Caerwys, which to us seems the most probable from

the nature of the ground, or at Bodfari, as has often been conjectured; (2,) for completing the trace of the Roman road from Mold to VARIS; (3,) for ascertaining the line of road across the hills from VARIS to CONOVIUM. Any information on these points may be addressed to, and will be gladly received by, the Editors.

THE COUNCILS AND PARLIAMENTS OF SHREWSBURY.

SECTION I.

IT must be a cause of deep regret to all who are interested in the literature and former condition of North Wales, that a country, possessing such numerous and striking claims to attentive consideration, should have produced within itself so few writers of its own history. And the same feeling will arise upon seeking through the pages of its native authors for a connected view of the various circumstances, which influenced its political institutions, and finally led to its extinction as an independent sovereignty. An acquaintance with these subjects must be drawn from extraneous sources of information, since the Welsh annals themselves supply but very inadequate materials for the narrative. Nor, if we turn from the relation of national events to the peculiar construction of the language, in which we wish to find them conveyed, rich as it may be in its attractions for philosophical analysis, inviting the subtle speculations of etymologists by its pure and unchanged vocabulary, and developing, as it were, the very elements of primitive speech, shall we find that it has escaped the same comparative degree of neglect. We may indeed grow bewildered by the intricate mysteries of its Triads, become perplexed by the visionary interpretation of Bardic Maxims, and lament the weakness of our faculties whilst endeavouring to unravel the prophetic books of Merlin and the obscure wisdom of Catwg and the Cymry; the thoughts may yield themselves to the pleasing fascination of its melodious poetry, be captivated by the monorhythmic stateliness of the Englynion, and the liquid harmony of the Cowydd, by the flowing muse of Aneurin, and the royal inspiration of Llywarch Hên: we may become enchanted by

the wildness of its traditionary lore, admire the profound sagacity of its legislators, and regard with earnest admiration its long array of tutelary saints and heroes; and yet, after all our enthusiasm, obtain but a very superficial insight into the national character.

A keen discernment of the actual value of that kind of knowledge, derivable from existing antiquities, though still clouded by too fond a reliance on fabulous chronology, has, within a late period, become greatly extended, and it continues gradually arresting public attention. Yet it may be reasonably doubted whether the importance of preserving these remains, as anything more than mere objects of idle curiosity, is a sentiment so fully recognized as it deserves. It is indeed very questionable, with all the interest that has been excited, whether the duty of delivering them for the use of posterity, unimpaired by neglect or wilful injury, is a principle their proprietors conscientiously understand.

In glancing, meanwhile, at the many obstacles which still intercept a fair prospect over this extensive field of observation, it must not be supposed that the different exertions hitherto made have escaped the grateful notice of the present enquirer, since it is owing perhaps not more to the intrinsic interest of the subject, than to the erudite labours of Llwyd, Davies, and Owen Pughe, and to the agreeable essays of several anonymous contributors to those valuable Welsh serials which are now extinct, that his own attention became first aroused. He cheerfully acknowledges his great obligations to all of them, and wishes to confess how strongly their unpretending exertions have impelled him to seek for fresh supplies of information. Whilst, however, he must not be considered as undervaluing the least effort that has been made, still less as attempting to depreciate its legitimate influence on his own feelings, he must honestly state that when looking at its magnitude, he thinks that very little has been accomplished, illustrative of the entire subject. It cannot be otherwise than irksome to expatiate on such deficiencies. Yet they must be gently noted, or the chasms of Welsh history may probably remain, for years in advance, unclosed. It is too apparent, indeed, to all who will permit their patriotic sympathies to flow in a natural current, that the valiant struggles of the Welsh for self-protection, their dauntless resistance to oppression, to capricious exaction, and

injustice, have hitherto received only partial and imperfect examination. A succinct and unprejudiced survey of their national character under all its varied aspects of individuality, and of primeval simplicity, from the time of Brutus to Cadwaladyr the Blessed, an account of the real exploits of Arthur, divested of the puerilities of the Mabinogi, and the embellishments of middle-age romance, still remain to be written. Much is left for investigation in the circumstances under which the doctrines of Christianity were delivered by Dyvan and Germanus to the Welsh Church, as well as in the security their disciples found from Saxon cruelty in this secluded asylum. The true intention of those various monuments of stone which lie so profusely scattered over the sublime heights of Arvon, amid the unsheltered plains of Mona, and the dreary fastnesses of Ardudwy, has never been rationally set forth. Their connexion with the sepulchral rites and solemn superstitions of the Celtic race, who have consecrated them to our protecting care, their identity with remains existing among the Northern tribes, who adopted the same unsettled and nomadic habits of life, and their incidental notice in the earliest effusions of the Bards, though meriting the most profound attention of ethnographers, have experienced little beyond the casual inspection of a passer-by. If we descend to questions of more recent date, we shall behold them shrouded under the same kind of incomplete research, and the progressive happiness which we shall perceive arising out of established institutions, the influence of music and of song, the thirst for martial glory, and the fatal consequences of intestine discord, as they pass before the mind in review, will too clearly intimate how much remains to be performed, before the world can fully comprehend the peculiar character of this important country.

As time moves rapidly onwards it consigns the memory of the past to oblivion, and admonishes the witnesses of its stealthy flight to rescue its evanescent memorials from decay. Whoever undertakes, then, to gather up for the use of succeeding generations any of the scanty materials that can be saved from destruction, will discharge a duty both generous in itself, and deserving the approbation of futurity. The present outline neither attempts so lofty an aim, nor yet to complete the unfinished picture which has been exhibited. That honourable task, indeed, must be accomplished by some

one who can, unremittingly, devote many years to the enquiry; who, with silent industry, will be contented to collect from private evidences, from public documents, from personal examination, and from the interchange of thought among minds intent upon the same pursuit, all such facts as the devouring course of ages has spared. Nevertheless, a long cherished interest in these subjects has urged the writer to attempt something towards their elucidation, and the ensuing remarks are offered rather under the impulse of that feeling, which can only exist amongst natives, or those whom birth and education have, as it were, naturalised to the adjacent district, than presented as a finished sketch of the important events checquering the later history of North Wales. Having been placed on the confines of either country, and habituated for many years to hearing the language of one, spoken with the accent of the other, a Borderer may probably be cleared from the suspicion of taking an unfair view, or of having his mind warped by national prejudice, when he brings before the reader's consideration some of the concluding acts of that great struggle for independence, which terminated in the disastrous subjection of the Welsh, and in the complete extinction of their ancient sovereignty.

Without needlessly entering into the various causes, which from time to time excited the mutual jealousies of those two contending powers, without discussing the petty feuds, or that exterminating system of warfare, which was equally adopted by both, or dwelling upon the pretexts so readily seized upon for making fresh attacks, it will be sufficient introduction to the present enquiry simply to state, that at a very early period the English and Welsh came into hostile collision, and that even going back so far as the ninth century, we shall perceive the often disputed question of tribute constituting the ostensible reason for invasion. To a nation so sensitive of provocation, so proverbially irascible as the Welsh, the idea of being looked upon as a conquered people, and compelled to pay homage, as inferiors, to their stranger assailants, could not fail of exasperating, or arousing their fiercest passions, of awakening a spirit of heartfelt resentment, and impelling them onwards into vigorous resistance. No wonder, then, that we may so often see them rushing dauntlessly forward in defence of their common country, forgetful, for the moment, of all those private dissentions and fatal

animosities which were in reality the latent cause of their weakness, and resolving to yield up even life itself rather than recede an inch from their native soil, or part with one of their inherent rights. Offa had vainly tried to check their impetuous inroads by that gigantic Dyke, which, spurning all the natural obstructions of mountain and morass, may still be traced from the mouth of the Wye to the parish of Mold, in Flintshire. The conflict of St. Stephen's day, however, proved how utterly insufficient was this stupendous effort of wild and tedious industry to break the assaults of his enemies, still less to protect his own army from disgrace. Does the inglorious retreat of Egbert from Anglesey, a monarch under whom the sevenfold powers of the Heptarchy became first virtually united, fail to shew how thoroughly imbued with patriotic energy were the followers of Mervyn when they retrieved the sad disaster of Llanvaes, and drove the Saxon from the island? Does the resistance of Rhodri and Gwyriad to the confederated Danes and the Mercian Berthred, stamp the ancient Briton with the brand of cowardice? Does the field of Gwaith Hirbarth refuse to vindicate the bravery of Howel, or the battle of Llanwennoc the prowess of Einion? Is the heroism of Anarawd, or Rhodri's revenge at Cymryd, only a tradition echoed by the rocks of Conwy? Was the destruction of Alfred's forces near Brecon, and the routing of the mingled array of Northmen and Saxons at Crosford, only the image of the chronicler's dream? Are there no characters still to be traced on the filial pillar of Eliseg in the vale of Llangollen? But let us desist from recounting these valiant exploits of a people so profuse of life, and confine the attention more closely to the moving causes of their subjugation.

These may be sought for, first, in the peculiar nature of their Government. It was an Elective Monarchy: to this must be attributed the perpetual discord that reigned in the councils of the favoured prince, as well as the restless intrigues which weakened his authority, or disturbed his repose. The law of Gavel-kind, by which the lands of the father were equally divided at his death among his sons, or the lands of a brother, if he had no issue, among all his own brethren, by constantly diminishing the patrimonial estate, — impoverished and weakened the possessors. So imperfect a notion of what actually constituted political power

undoubtedly afflicted the country very greatly, nourished all those internal disorders which kept it in a state of turbulent excitement, and invariably prevented a prompt and determined co-operation in defence of the common interests. This law, which was not repealed until the thirty-fifth of Henry VIII., was most prejudicial to the general strength of the nation. By perpetually changing the owners of the soil it held the reigning prince in a state of extreme uncertainty; his prospects of support and his government became equally fluctuating, and that unhealthy condition of affairs was soon induced which rendered the country a sickly, and an easy, prey for the rapaciousness of the first daring invader to take advantage of. These two circumstances in the constitution of North Wales, will at once disclose the origin of those intestine broils which afflicted the nation, perpetually harrassing to its rulers, and paralysing their best intentioned exertions, since they had, in fact, the irksome task of appeasing civil confusion and discord before they could effectively take the field against their foreign enemy.

In illustration of what has been advanced, we find Madoc ap Meredyth, the last prince of Powys, dividing his kingdom by the law of Gavel-kind amongst his three sons, and, thus separating the paternal inheritance, it immediately fell under the power of the English crown. We see how, for the sake of personal aggrandisement, or to gratify private enmity, after they had all fought together in the same cause against Henry I., Owen Cyveilioc and Owen Vychan despoiled one of their neighbouring allies of his possessions in Powysland; we see Owen Gwynedd and Rhys ap Gryffydd quickly profiting by their acts of treachery and injustice, sharing betwixt them the recently acquired territory, and then adding to it the lands of Cyveilioc. We find Cadwaladyr unnaturally driven forth as an exile by the same Owen Gwynedd, and compelled to seek an asylum, from his brother's cruelty, in the court of the English king: we find Prince David ruthlessly shutting up his brother Gryffydd for years in the desolate stronghold of Criccaeth, deaf to the entreaties of that courageous bishop of Bangor who implored his release, (and who subsequently placed his kingdom under an interdict, in consequence of his refusal to listen to his prayers,) impervious to all feeling of natural humanity and affection, and only brought at length to a sense of compassion by the threatening retribution of his royal uncle.

These, as we have observed, were two powerful causes of the secret weaknesses of the Welsh, two constant obstacles to their social happiness, and to their advancement in the principles of sound legislation. However great an amount of obloquy then has rested upon the national character, or however justly reproach may attach itself to individuals, some extenuation must be sought for them in this explanation. The usages of the age must help to palliate such transgressions; something, too, must be attributed to the reckless spirit of the times, as well as to the faults of a system, which unavoidably and unconsciously produced such pernicious effects upon the community at large. And certainly, if we would fairly estimate the conduct of the Welsh chieftains towards each other, or if we would wish to pronounce an equitable opinion on the amount of wickedness supposed at that period to be attached to such transactions, we must do it by placing them in contrast with the contemporaneous crimes of the English court.

The cruelties of Cadwallon and Madoc ap Rhiryd, the latter of whom slew two, and the former three, of his uncles, outrages, if viewed by themselves, sufficiently revolting to all our sense of private duties or public morality, yet are not, in themselves, greater instances of guilt than Offa's revenge upon Ethelred, or Edward's upon Adelwulf, whilst they must be certainly reputed as much less unnatural than Elfrida's treacherous assassination of her step-son. Nor will the whole annals of Celtic barbarism reveal any actors more detestable than Ælfleda and Eadburgha, who remorselessly imbrued their hands in the blood of their husbands. What are the murders of Morgan ap Cadwgan and Howel ap Ievan, when set in opposition with the brutal defacement of Elgiva's beauty, by the priestly Odo, or with Eleanor's relentless triumph over the fair Rosamond? How light is the faithlessness of ap Cynan, when balanced against the ingratitude and perfidy of William Bruce! Owen's abduction of the wife of Gerald can hardly be deemed more heinous than Edgar's violation of Wulfrœda. The imprisonments of Iago and Llewelyn ap Iorwerth were not more iniquitous than Beauclerk's savage treatment of his brother Robert at Caerdiff; than Henry the Second's conduct to his wife and daughter-in-law; nor than the rebellion and fraternal strife of his children. Surely the beheading of Puleston was as impartial

an act of retribution as the ignominous execution of Maelgwyn Vychan, and far more merciful than the butchery of Rhys ap Meredyth, at York, and Prince David, at Shrewsbury. Can the lapse of ages obliterate from the pages of history the inexpiable atrocities of John upon his defenceless nephew, or his pitiless confinement of Eleanor, at Bristol; can it purify the Tower from the foul deeds of Richard III? The universal opinion of a more civilised era has not stamped the internecine struggles of the sovereigns of North and South Wales with more opprobrium than it has assigned to the Jewish massacres of Cœur de Lion, or to the sanguinary wars of the Roses.—But instinctive horror recoils from pursuing such sickening recitals, and offended humanity would willingly veil them in oblivion.

There was also another reason for the misery and disorders incessantly convulsing the nation. The imposition of tribute, an exaction obnoxious from its origin, was a ceaseless cause of discontentment, tyranny, and dispute. The victory of Athelstane, at Hereford, (A. D. 933,) is perhaps the earliest instance of this hateful tax being actually paid, since the days when Caradoc's unconquered soul resisted Roman domination, although the indiscreet council of Rhodri had previously recommended it to his descendants. Edgar, it is true, consented to commute the stipulated delivery of gold for three hundred wolves' heads, hoping by that means, to rid the country of animals which had so injuriously ravaged the flocks of both kingdoms. But we hear no more of the subject at all until the days of Harold, when the Welsh, worn out by his restless persecutions, were again reduced to bear the odious burden, and compelled to deliver up hostages for its proper fulfilment. We know not, indeed, how long they then continued to discharge it with punctuality, but we may be certain, as the oppression was impatiently endured, it would be evaded at the earliest moment that presented a fair opportunity for resistance. The next notice, however, that occurs is in the reign of the Norman conqueror, who exacted their homage, and an oath of fealty, as feudal chief. He evidently considered them as on the same footing with his other vassals, but an early outbreak shewed how entirely he had mistaken the national character of the Welsh. Certainly, when Stephen concluded his peace, more than a century afterwards, their freedom was unconditionally granted, and the hateful question of homage

not even mentioned. A similar lenity was not, however, experienced during the reign of his successor, whose victories over Owen Gwynedd terminated by enforcing the performance of the empty ceremony in the heart of the vanquished country, where he also received the two sons of the fallen prince as securities against future disobedience. This treaty, (A.D. 1158) forced rather by necessity than fear upon the Welsh, kept them only for a short period in a state of humility and subjection; for the natives of South Wales, having gained an important advantage in the meanwhile over the English troops, immediately asserted their independence. Although they could only retain it for a brief space of time, yet this was sufficiently long to inspire their countrymen in the North with similar hopes of liberating themselves from their own yoke.

And now do we behold, for the first moment, the subsidence of private jealousies, and the chieftains of Gwynedd Powys, and Dinefawr, vigorously uniting themselves together to retrieve the disasters which weighed down the energies of their country. Had they always been actuated by so wise and generous a spirit, it would have been easy to foresee the prosperous results of such a confederacy. But this policy was unhappily uncongenial to the natural disposition of the people. The strength of the present league had the effect of averting the barbarous intentions of Henry, who was bent upon utterly exterminating his adversaries from sea to sea. The camp of Caer Drewyn still bears testimony to the precautionary skill that was exerted on the emergency. Even as the heavens fought against the kings of holy writ at Megiddo, so did they now pour out their fury upon Henry. The long ridges of the Berwyn interposed their lofty acclivities to his savage ambition, and the peaty waters of the Ceiriog were stained with a fresh tinge by the blood of his slaughtered followers. The monarch himself scarcely eluded death as he crossed the stream. His forces were on all sides ignominiously routed. He had only left to him, after "Corwen's day of glory," the brutal revenge, so common to the age, of retaliating his losses on the defenceless hostages consigned to his charge, and he consoled himself under his disgrace, by putting out the eyes of the four Welsh princes as soon as he reached London.

Circumstances like these will serve to convey some idea

why the feelings of the Welsh were continually in a state of irritation, why there existed such bitter animosity to their Saxon neighbours. At a time, too, when prædatory incurtions upon each other were regarded rather in the light of chivalrous forays than ruptures of the peace, there was always something to excite the suspicions, or provoke the hostilities, of both parties. They lived with passions sensitive of every pretext for mutual collision, and earnestly sought for, rather than strove to avoid, new opportunities of gratifying their revenge.

It may be reasonably enquired, whether the Welsh had any sufficient grievance to warrant their defection when truces had been agreed upon, and whether there existed in reality any justifiable motive for their hostile movements? In reply to this question it may first be stated, generally, that a free born tribe would naturally be found impatient of coercion; they could hardly suffer their wanderings to be impeded by the artificial outline drawn by Offa; and they would fearlessly deride the bodily mutilation threatened by Harold, for passing over its boundary. They could not possibly regard, with sentiments of affection, a line of kings, whose undistracted efforts were directed to making fresh acquisitions from their own contiguous territory, and whose wakeful policy lay in placing its inhabitants, when conquered, under a severity of laws unknown in the more powerful state. Or, descending into later ages, they could not cheerfully acquiesce in all the commercial restrictions, the pecuniary amercements, or the fifteen penal disabilities which affected them in their principal transactions with the English. How could they behold themselves shut out from all posts of honour and of confidence, and foreigners usurping the distinctions, which their own prowess had paved the way for creating? The English barons might exult in having extorted their charters of liberty from the Plantagenets, but the scattered remnants of the ancient Britons could only depend upon the righteousness of their cause; their personal valour could alone shield their homes from desolation, and themselves from extinction.

Their actual condition shall, however, be placed more distinctly before the reader's view. The first statute of Westminster, (3rd Edw. I. A.D. 1275,) which contained such important provisions for the redress of evils in the realm where it was enacted, declared that as the king's writs were not current either

in the Marches, or in Wales itself, the inhabitants were dependant on the absolute will of the sovereign. (clause xviii.) In the second year of Edward of Caernarvon, it was decreed that all bailiffs, king's officers, and sheriffs, should not be made by the justices of Wales without the assent of the chamberlain, a functionary invariably appointed by the crown; and that no Welshman should hold these offices, provided an Englishman could be found to discharge the duties. The same document in which the foregoing answer was conveyed, set forth the immense injury suffered by the people of North Wales through the defect of the royal briefs, and the neglect of suits in Chancery. (Rot. Parl. vol. i. p. 273.) In the 27th of Edw. III. (A. D. 1353), the merchants were prohibited under forfeiture of all their lands and tenements, from exporting their wool, which 7th clause of the Ordinacio Stapularum, though equally applying to the English and Irish, must have been peculiarly injurious to a pastoral people, who supported themselves by their flocks, like the Welsh; (Statutes of the Realm, vol. ii. p. 334. Rot. Parl. vol. ii. p. 246-7.) Again, when the citizens of Hereford complained that their Welsh creditors enforced the payment of their debts, and seized upon their goods and chattels in exchange for their own merchandise, a royal writ was promptly issued to the justices to prevent this honest method of redress; and it is almost needless to add that replevin immediately followed the annoyance of distraint. (Rot. Parl. vol. ii. p. 397.) It might be supposed these acts were all that injustice could frame; but more severe provisions remained to be established in the reign of Henry IV. In the second year after he ascended the throne, he summoned a parliament to Westminster, when the deliberate voice of the assembled representatives ordained that no one whole born in Wales should purchase lands upon the Marches or Borders; that they should neither bear office nor armour, and that such as dwelt in franchised towns should produce sureties for their good behaviour. (Statutes of the Realm. 2nd Hen. IV. chap. xi.) The next act of his reign (4th Hen. IV. A.D. 1402, chap. xxvi. to xxxiv.) followed up the same stringent ordinances, by decreeing that no Englishman should be convicted in Wales, and that no minstrels should be suffered to gather the people together. How vainly was the instrument of the domestic harper endeavoured to be silenced and broken; how fruitless

was it to check the magic effusions of Bleddyn, Casnodyn, and ap Gwilym! The Unbenaeth Prydain might have been hushed for a little space in those rude halls where it was once so joyfully sung, but the strains of liberty could never be effaced from recollection; the martial Cornbuelin might be unstrung, and the mellow sounding Crwth lie tuneless upon the mournful hearth, but their music would live in the undying affections of the people: the aged bard might be driven into banishment, as an eyeless, mutilated, spectre, but still

> "The harp of Cambria would, in other hands,
> Remind the Cambrian of his father's fame."

The statute goes on to state that no assemblages should be made throughout the country, that they should neither victual their castles, nor retain them, nor fill any post of honour or dignities whatsoever. Even Englishmen, if married to Welsh women, were declared to be similarly incapacitated. The discredit of such enactments must not rest entirely against the king; his lords and commoners must equally share the blame of such harsh and impolitic measures. The petitions of the latter indeed asked for them; the Parliament bore a close resemblance to its present form, and the powers of each estate were fully settled; so that this was, undoubtedly, a legislative assembly, and the clear interpreter of the national voice. How was it possible, then, for neutrality to exist? or how could confidence, or sincerity, or friendship, spring out of such vicious maxims of government, and such popular ill-will? But no sooner are these restrictions removed than the political disease is at once cured; no sooner are the laws of the two countries consolidated, than anarchy and discontentment instantly died away; and a new body, full of strength and beauty, occupied their place.

> ——— Simul alba nautis
> Stella refulsit,
> Defluit saxis agitatus humor,
> Concidunt venti, fugiuntque nubes,
> Et minax (quod sic voluere) ponto
> Unda recumbit.

And may it not be asked how did England, so tardily alive to the advantages derivable from leniency and conciliation, though having already, for more than two centuries, witnessed their happy fruits in her treatment of Wales, endeavour to reap profit from the trial? how did she govern herself in suc-

ceeding years, or learn to compose her differences with her other dependencies? did experience remove her prejudices, or severity increase her power? were religious animosities and civil contest more easily suppressed by persuasive argument, or by the shackles of tyranny? Let the enactments, remaining so long unrepealed on her statute books, answer the questions; let the fiscal duties imposed upon her foreign colonies testify how utterly powerless she found herself to enforce such arbitrary restraints; let her oppressive taxation of America shew her entire want of prudence and magnanimity. The imagination may indeed still tell how the heroic bark, which carried Madoc ap Owen Gwynedd across the desert waters of the ocean, wafted with its crew the seeds of that liberty and independence which, withering or crushed in their native soil, were destined to produce "the mighty Spirit of the Future" in the distant West; but, as the more conscientious duty of considering the real causes of Cambria's fall is the intention of the present sketch, it must be restricted, as much as possible, to matters of fact.

CHARLES HENRY HARTSHORNE.

(To be continued.)

SHERIFFS FOR THE COUNTY OF MERIONETH.

Arms of the County of Merioneth.

FROM the first appointment that I find recorded of a sheriff for any county in Wales, about the time of the conquest by Edward I., to within a short period of the passing of the "new ordinance" relating to the Principality, (statute 34 and 35 Henry VIII. c. xxvi.,) the sheriffs of Merionethshire, and such other of the then counties of

Wales as sheriffs were nominated for,[1] were generally appointed to hold the office for life, or "quamdiu nobis placuerit,"—during the sovereign's pleasure.[2] The persons to whom the shrievalty was thus granted, were, with few exceptions, unconnected with the districts for which they served, Englishmen of rank or influence, who let out, or *farmed*, the appointment to those from whom they could obtain the highest rent for it; "and those farmers or deputies," observes Mr. Robert Vaughan, of Hengwrt, the Merionethshire antiquary, "bare a very heavy hand over all ye counties."

By the statute above referred to, it was enacted, that "The President, Council, and Justices of Wales, or three of them at least, (whereof the President to be one,) shall yearly nominate three able persons in every of the said twelve shires [of Wales] to be sheriff thereof, and shall certifie their names to the Lords of the Privy Council *Crast. Animarum*, to the end that the King may appoint one of them in every of the said shires to be sheriff for that year, like as is used in England." But, from about two years preceding this enactment, though the office was granted to hold "quamdiu nobis placuerit," a form adhered to at the present day, the custom of appointing a new sheriff annually, began to be adopted. Subsequently to the passing of the new ordinances, though the king, having the power, until the 21st year of James I., without the authority of Parliament, of altering the laws relating to Wales,[3] might have extended the duration of a sheriff's service beyond the time specified in those enactments, yet this was never done, and new appointments have been made annually down to the present time; unless we except the instances which occur in respect to several of the Welsh counties during the civil war, and just preceding the Restoration, when sometimes it appears that no sheriff was appointed, sometimes it is stated that he continued in office for two, or, in some cases, even three years; but the country was, at those periods, in so unsettled a state, that a deviation from its established customs, or ordinances, might be expected.

The following list, up to and including the year 1541, is compiled entirely from contemporary records in the public repertories, in London and elsewhere; after that period, from several lists of various dates, tested as to their correctness in very many instances, (and in a few, where errors occurred, they have been rectified,) by reference to evidences contemporaneous with the periods to which such evidences refer. The instances where these references have been made are denoted by an *asterisk*.

Lists of the sheriffs for North Wales, from about the year 1541, were published, some years since, in a Welsh periodical called the

[1] As regards North Wales, the present shires of Denbigh and Montgomery were made counties by a statute of 27 Henry VIII.

[2] One instance occurs of the office being granted to a person to hold "quamdiu se bene gesserit"—so long as he should conduct himself well;—another, for three years.

[3] This power was abrogated by a statute of 21 James I. c. 10.

'Gwyliedydd;" but they are, in many instances, so erroneous, as to be of little value. The Merionethshire list is particularly incorrect. It begins with the year 1538, but the name placed opposite to that year is Ellis Maurice, who served the office in 1541. The names then go on in nearly the same order as in this list, but with the wrong year appended to most of the early ones.

20th March, 12 Edw. I. (1284,) office of sheriff for Merioneth granted to Robert de Staundon.

14 Edw. I.[1] The same person was sheriff.

4th Feb., 23 Edw. I. (1295,) the same person was sheriff.

Michaelmas, 4 Prince Edw., (1304,) Robert de Eccleshale was sheriff. The same person occurs as holding the office at the festival of Michaelmas in 1306, and at the same festival in 5, 6, and 7 Edw. II., (1311, 1312, 1313.) In the seventh year of Edw. II.[2] he appears to have been reappointed to the shrievalty, to hold it during the king's pleasure.

Easter, 2 Edw. II., (1309,) Ievan ap Howel was sheriff.

8 Edw. II., Griffith ap Rees appointed sheriff in this year,[3] to hold the office during the king's pleasure.

Mich^{s}, 10 Edw. II., (1316,) Griffith ap Rees was sheriff.

Mich^{s}, 13 Edw. II., (1319,) John Cam was sheriff.

Mich^{s}, 14 Edw. II., (1320,) John Cam was sheriff, and Thomas de Peulesdon his deputy.

15 Edw. II.,[4] Griffith ap Rees appointed sheriff in this year, to hold the office during the king's pleasure.

Mich^{s}, 16 Edw. II., (1323,) Griffith ap Rees was sheriff.

20 Edw. II.[5] In a precept of the 20th year of Edw. II., for the election of representatives in parliament for the county of Merioneth, addressed to the sheriff, he is styled *Griffith ap Rees, knight.*

Mich^{s}, 1 Edw. III., (1327,) Griffith ap Rees was sheriff.

Mich^{s}, 3 Edw. III., (1329,) Edmund Hakelut was sheriff.

Easter, 4 Edw. III., (1330,) Edmund Hakelut was sheriff.

4 Edw. III. The fourth year of Edw. III. commenced upon Jan. 25, 1330, and ended Jan. 24, 1331. In it, Griffith, son of William de la Pole, lord of Mowddwy, was appointed sheriff.

5 Edw. III. Richard de Holond was appointed sheriff in the 5th year of Edw. III., which commenced upon Jan. 25, 1331, and ended Jan. 25, 1332. He occurs also as sheriff, at Michaelmas, 1332.

[1] The 14th year of Edward I. commenced upon 20th November, 1285, and ended 20th November, 1286.

[2] The 7th year of Edward II. commenced upon 8th July, 1313, and ended upon 7th July, 1314.

[3] The 8th year of Edward II. commenced upon 8th July, 1314, and ended 7th July 1315.

[4] The 15th year of Edward II. commenced upon 8th July, 1321, and ended 7th July, 1322.

[5] The 20th year of Edward II. commenced upon 8th July, 1326, and ended 20th January, 1327.

6 Edw. III. Robert de Middleton, "vallettus regis," appointed sheriff in this year. As the preceding sheriff was in office at Michaelmas, 1332, Middleton must have been appointed between that time and the 24th of Jan., 1333, the last day of the 6th year of Edw. III.

29th Dec., 6 Edw. III., (1332,) Walter de Manny was appointed sheriff, to hold the office for life. He was summoned to parliament, as Lord Manny, from the 21st to the 44th years of Edw. III., and died about the year 1372, being then a knight of the Garter.

9th Aug., 17 Edw. III., (1343,) Howel ap Grono occurs as sheriff, but he must have been farmer of the office, or deputy, under Walter de Manny.

19 Edw. III. John de Housum, Housom, Huusum, or Hosum, was sheriff in this year, (upon the 18th Oct., 1345,) but he, also, must have been farmer of the office, or deputy, under Walter de Manny.

21 Edw. III. Meurig Maelan was, probably, farmer of the office, or deputy sheriff, under Walter de Manny, in this year, which commenced upon Jan. 25, 1347, and ended Jan. 24, 1348.

Mich^{s}, 26 Edw. III., (1352.) In a roll of Ministers' accounts for Merionethshire, for the year ending at this time, occurs, "Eignion ap Gr: nuper subvic' (deputy sheriff) dicti Walteri" [de Manny]. This, I have little doubt, from a subsequent entry in the roll, was the same person as Eignion ap Griffith, who upon the 1st Oct., 25 Edw. III., was appointed sheriff of Caernarvonshire, to hold the office for the space of three years.

Michaelmas, 27 Edw. III., (1353,) "Rañ del Hope" was subsheriff to Walter de Manny.

46 Edw. III., (1372,) Griffith ap Llewelyn ap Kenric, of Cors-y-gedol, was sheriff, or farmer of the office of sheriff, either directly under the crown, or under the sheriff appointed by the crown.

Michaelmas, 50 Edw. III., (1376,)John de Baildon was sheriff.

11 Rich. II. Richard Balden was sheriff in the 11th year of Rich. II., which commenced upon June 22, 1387, and ended June 21, 1388.

28th Oct., 15 Rich. II., (1391,) Vivian Colyer, the younger, of Harlech, appointed sheriff; his shrievalty to date from the preceding Michaelmas, and he continued to hold it at Michaelmas, 1392. In a roll of Ministers' accounts for the year ending at the time last mentioned, Griffith ap Llewelyn ap Kenric is referred to as "nuper vicecomes," and Richard Mascy is mentioned in like terms.

Mich^{s}, 20 Rich. II., (1396,) John Banham was sheriff. A roll of Ministers' accounts for the county of Merioneth, for the year now concluded, contains an account rendered by Einion ap Ithèl,[1] "nuper vicecomes, de denariis per ipsum debitis de arreragiis computi sui." Mr. Vaughan, of Hengwrt, the Merionethshire antiquary, states that Einion, "after ye death of Walter Lord Manny,[2] y^{t} by patent was highe sheriff of ye county of Merioneth for life, did succeed him

[1] Of Rhiwaedog. [2] He died, as above stated, about the year 1372.

in y^t office." If it be true that Einion ap Ithel was Lord Manny's successor, it certainly does not appear that upon the death of that nobleman, he was appointed to hold the shrievalty for life.

1 Hen. IV., (1400,) Einion ap Ithel, Rhiwaedog, died sheriff for the county in this year; probably between 25th Jan. and 29th Sept.

6th Jan., 13 of Henry Prince of Wales, afterwards King Hen. V., (1412,) shrievalty granted to Thomas Strange.

Michaelmas, 3 Hen. V., (1415,) Thomas Strange was sheriff under the same grant.

9 Hen. V. Thomas Strange occurs as sheriff in this year, which commenced upon 21st March, 1421, and ended March 20th, 1422.

6th March, 1 Hen. VI., (1423,) shrievalty granted to Robert de Orelle, and he occurs as sheriff at Michaelmas, 4 and 5 Hen. VI., (1425 and 1426.)

25th Dec., 11 Hen. VI., (1432,) shrievalty granted to Thomas Burneby, for life.

16 Hen. VI. John Hampton occurs as sheriff in the 16th year of Hen. VI., which commenced upon 1st Sept., 1437, and ended 31st Aug., 1438; but he was, probably, farmer of the office, or deputy sheriff, under Thomas Burneby.

Michaelmas, 28 Hen. VI., (1448,) Thomas Burneby was sheriff.

31 Hen. VI.[1] In this year the shrievalty was granted, for life, to Thomas Burneby and Thomas Parker. Thomas Burneby occurs also, as sheriff, at Michaelmas, 32 Hen. VI., (1445,) in the 33d,[2] the 34th, (1455,) and at Michaelmas in the 36th (1457) year of the same reign.

36 Hen. VI. Vivian Palgus occurs as sheriff this year, and unless he was farmer of the office, or deputy, under Thomas Burneby, he must have entered upon the shrievalty between Michaelmas, 1457, and 1st Sept., 1458.

23 Sept., 1 Edw. IV., (1461,) shrievalty granted to Roger Kynaston, Esq., of Hordley, in Shropshire, (afterwards Sir Roger Kynaston, knt.)

10th Oct., 4 Edw. IV., (1464,) the office of sheriff was granted to Thomas Croft, Esq., for life.

12 Edw. IV., (1473,) shrievalty confirmed by act of parliament to Sir Roger Kynaston, knt., for life; a former grant of it to him, for the same term, having been annulled by a grant, or restoration, or confirmation of divers grants, made in the same parliament, to Edward, Prince of Wales. Sir Roger Kynaston occurs also, as sheriff, at Michaelmas, 21 Edw. IV., (1481.)

22nd Sept., 1 Hen. VII. (1485), Piers Stanley appointed sheriff for life. In the Act of Resumption of the same year are two clauses, the one saving the shrievalty to Piers Stanley, the other to

[1] The 31st year of Heny VI. commenced upon 1st September, 1452, and ended August 31st, 1453.

[2] The 33rd year of Henry VI. commenced upon 1st September, 1454, and ended August 31st, 1455.

Richard Pole, "squier for the [King's] body." Here, therefore, occurs another instance of the shrievalty being granted to two persons. It was again saved to Stanley, in an Act of Resumption of 11 Hen. VII., (1495); and he occurs as holding it at Michaelmas, 7 Hen. VIII., (1515.)

9 Hen. VIII.[1] Ellis ap Maurice, of Clenenney, in Caernarvonshire, was deputy to Peter (Piers) Stanley, sheriff of Merioneth.

5th July, 12 Hen. VIII., (1520,) offices of sheriff and escheator granted to John Scudamor, "vnus gen^{m} hostiar' cam̄ ñre," to hold during the king's pleasure, in as ample manner and form as Piers Stanley, or any other sheriff or escheator, theretofore held the same offices. This grant was revoked by letters patent, dated 22nd June, 20 Hen. VIII. (1528.)

Michaelmas, 13 Hen. VIII., (1521,) Humphrey ap Howel ap Jenkin, of Ynys-y-maengwyn, was deputy-sheriff to John Scudamor.

22nd June, 20 Hen. VIII., (1528,) offices of sheriff and escheator granted for life, by letters patent, to William Brereton, one of the grooms of the king's privy chamber, which letters patent he subsequently restored to the king.

Michaelmas, 20 Hen. VIII., (1528,) Hugh Lewis was deputy-sheriff to Wm. Brereton, Esq.; and had been so to his predecessor, John Scudamor.

Michaelmas, 22 Hen. VIII., (1530,) John Puleston was deputy-sheriff to Wm. Brereton.

25th May, 25 Hen. VIII., (1533,) office of sheriff granted to the said Wm. Brereton, and to John Puleston, one of the sergeants at arms, and to the longer liver of them. It is stated, in a recital of the grant to them, that they were made, appointed, and ordained, "conjunctim et divisim," sheriffs of Merioneth. They were sheriffs under the same grant, at Michaelmas, 1535.

16th June, 28 Hen. VIII., (1536,) shrievalty granted to John Puleston for life.

Mich^{s}, 29 Hen. VIII., (1537,) John Puleston, Esq., was sheriff, and Lewis ap Owen, of Dolgelley, his deputy.

Mich^{s}, 30 Hen. VIII., (1538,) the said John Puleston was sheriff, and the said Lewis ap Owen his deputy.

1541. Ellis ap Maurice, of Clenenney, in Caernarvonshire, owner of property in the parishes of Bethgelart, Llanfrothen, and Llanvihangel y Traethau, in the county of Merioneth, was sheriff under a patent dated 18th Nov., 1540, granting the office to him, to hold during the king's pleasure; but from this time, with a single exception,— the year of the Restoration,— no person held the shrievalty a second successive year.

The following is a list of the subsequent sheriffs, down to and including the gentleman now officiating: —

[1] The 9th year of Henry VIII. commenced upon 22nd April, 1517, and ended upon 21st April, 1518.

*1542[1] Jenkin Vaughan, of Caethle, esq.
*1543 John Powes, of Vaner, esq.
*1544 Robert Salesbury, of Rûg, esq.
*1545 Edward Stanley, of Harlech, esq.
*1546 Lewis Owen, of Dolgelley, esq., Vice-chamberlain of North Wales, and Baron of the Exchequer of Caernarvon.
*1547 Richard Mytton, esq., lord of Mowddwy.
*1548 Rice Vaughan, of Cors-y-gedol, esq.
*1549 Robert Salesbury, of Rûg, esq.
*1550 John (or Evan) David Lloyd, of Ceiswyn, esq.
*1551 John ap Hugh ap Evan, of Mathavarn, in the county of Montgomery, esq.
*1552 Ellis Price, LL.D., of Plas Iolyn, in the county of Denbigh.
1553 Edward Stanley, of Harlech, esq.
1554 Rich Mytton, esq., Lord of Mowddwy.
*1555 Lewis Owen, of Dolgelley, esq., Vice-chamberlain of North Wales, and Baron of the Exchequer of Caernarvon. He was murdered near Dinas Mowddwy, in the month of October in this year.
*1556 Ellis Price, LL.D., of Plas Iolyn.
1557 Rice Vaughan, of Cors-y-gedol, esq.
*1558 John (or Evan) David Lloyd, of Ceiswyn, esq.
*1559 John Salesbury, of Rûg, esq.
*1560 Ewd. Stanley, of Harlech, esq.
1561 Hugh Puleston, Esq.
*1562 John (or Evan) David Lloyd, of Ceiswyn, esq.
*1563 Griffith Glynne, esq.
*1564 Ellis Price, LL.D., of Plas Iolyn.
1565 Ellis ap William Lloyd, of Rhiwaedog, esq.
*1566 John Lewis Owen, of Dolgelley, afterwards of Llwyn, esq.
1567 Griffith Glynne, esq.
*1568 Ellis Price, LL.D., of Plas Iolyn.
*1569 Piers Salesbury, esq.
*1570 Owen Wynne, esq,
*1571 John Yerworth, esq., supposed to have been of "Tref Brysg," in the parish of Llanuwchllyn.
*1572 John Gwynne ap Ellis, esq.
*1573 John Lewis Owen, of Dolgelley, esq.
*1574 Ellis Price, LL.D., of Plas Iolyn.
1575 Rowland Pughe, the elder, of Mathavarn, in the county of Montgomery, esq.
1576 Evan Lloyd David ap John, of Nantmynach, esq.
1577 John Wynn ap Cadwallader, of Rhiwlas, esq.
1578 John Salesbury, of Rûg, esq.
1579 Ellis Price, LL.D., of Plas Iolyn.
1580 John Price, of Gogerthun, in the county of Cardigan, esq.
1581 Evan Lloyd, of Yale, in the county of Denbigh, esq.
*1582 Rees Hughes, of Maes-y-pandy, esq.
*1583 Richard ap Hugh ap Evan, esq.
1584 Ellis Price, LL.D., of Plas Iolyn.
1585 Piers Salesbury, esq.
*1586 John Wynn ap Cadwallader, of Rhiwlas, esq.
*1587 Hugh Nanney, the elder, of Nanney, (now Nannau,) esq.
*1588 Griffith Vaughan, of Cors-y-gedol, esq.
1589 John Wynn, esq., of Gwydir, in Caernarvonshire, but owner of property in the hundred of Ardudwy.
1590 John Lewis Owen, of Llwyn, esq.

[1] The year annexed to each sheriff is that during nearly the whole of which he officiated. The patent, in many instances, is dated towards the end of the preceding year.

1591 William Maurice, esq., (afterwards Sir William,) of Clenenney, in Caernarvonshire, but owner of property in the parish of Llanvihangel-y-Traethau, &c.
1592 Griffith Wynne, esq., of Berthdu, in the county of Caernarvon.
1593 Cadwallader Price, of Rhiwlas, esq.
*1594 John Vaughan, of Glanllyn, esq.
1595 Morris Lewis, of Ffestiniog, esq.
1596 Robert Lloyd, of Rhiwgoch, esq.
1597 John Conway, esq.
1598 Lewis Owen, of Llwyn, esq.
1599 Matthew Herbert, of Dolgeog, in the county of Montgomery, esq.
1600 Piers Salesbury.
*1601 John Wynn, of Gwydir, esq.[1]
*1602 Robert Lloyd, of Rhiwgoch, esq.
1603 Griffith Vaughan, of Cors-y-gedol, esq.
*1604 Thomas Vaughan, of Pant Glas, in the county of Caernarvon, esq.
*1605 Thomas Needham, esq.
*1606 Sir Wm. Maurice, of Clenenney, Knt.
*1607 Sir James Pryse, of Ynys-y-maengwyn, Knt.
1608 Ednyved Griffith, of Gwyddgwion, esq.
*1609 John Price, of Rhiwlas, esq.
*1610 Matthew Herbert, of Dolgeog, esq.
*1611 William Lewis Anwill, of Park, esq.
1612 Sir John Wynn, the younger, of Gwydir, Knt.
1613 John Lloyd, of Vaynol, in Flintshire, esq., Registrar of St. Asaph.
1614 John Vaughan, of Caergai, esq.
*1615 Robert Lloyd, of Rhiwgoch, esq.
*1616 John Lloyd, of Rhiwaedog, esq.
*1617 Lewis Gwyn, of Dolaugwyn, esq.
*1618 William Wynne, of Glyn, esq.
*1619 Humphrey Hughes, of Gwerclas, esq.
*1620 Sir Jame Pryse, of Ynys-y-maengwyn, Knt.
*1621 John Vaughan, of Caergai, esq.
*1622 John Vaughan, of Caethle, esq.
*1623 Thomas Lloyd, of Nanffreyr, and of Milton, juxta Sittingbourne, in Kent, esq.
1624 Wm. Lewis Anwyl, of Park, esq.
1625 Robert Lloyd, of Rhiwgoch, esq.
*1626 William Vaughan, of Cors-y-gedol, esq.
*1627 Hugh Nanney, jun., of Nanney, esq.
*1628 Piers Lloyd, of Dôl, esq.
*1629 William Oxwicke, of Coventry, esq.
*1630 Henry Pryce, of Taltreuddyn, esq.
1631 Rowland Pugh, of Mathavarn, esq.
*1632 John Owen, of Clenenney, esq., afterwards Sir John Owen, Knt.
1633 Edmond Meyrick, of Garthllwyd, esq.
*1634 Lewis Nanney, of Maes-y-pandy, esq.
*1635 Evan Evans, of Tan-y-Bwlch, esq.
1636 Richard Vaughan, of Cors-y-gedol, esq. He died on the 14th of July, in this year, and John Lloyd, of Rhiwaedog, served the office of sheriff for the remainder of it.
1637 William Wynne, of Glyn, esq.
1638 Hugh Nanney, of Nanney, esq.
*1639 Griffith Lloyd, of Maes-y-neuadd, esq.

[1] Afterwards raised to the dignity of a Baronet.

1640 Thomas Phillipps, of the county of Salop, esq.
1641 Lewis Anywl, of Cemmaes, esq. He died in his office, and Griffith Nanney, of Dolaugwyn, esq., served as sheriff for the remainder of the year.
1642 John Lloyd, of Rhiwaedog, esq.
*1643 Rowland Vaughan, of Caergai, esq.
*1644 John Morgan, of Celli Iorwerth, esq.
1645 William Owen, esq. "Constable of Harleigh; noe sessions kept this yeare, he held out his castle for ye king for halfe a yeare siedge."[1]
1646 No sheriff.
1647 Lewis Owen, of Peniarth, esq. "He was made by the parliament."[1]
1648 Owen Salesbury, of Rûg, esq. "He was made by the parliament. Noe sessions kept this year."[1]
1649 Maurice Williams, of Nanmor, esq. "In the beginning of his time, upon the 30th of January, 1648, [1648-9] was our Soueraigne Lord ye King beheaded, and a new patent sent to all Sheriffes, and Monarchy altered to ye State Government."[1]
*1650 Robert Anwyl, of Park, esq.
1651 Murice Wynn, of Crogen, esq.
1652 John Lloyd, of Maes-y-Pandy, esq.
1653 Lewis Lloyd, of Rhiwaedog, esq.
*1654 Maurice Lewis, of Pengwern, Festiniog, esq.
1655 John Anwyl, of Llanvendiged, esq.
1656 Wm. Vaughan, of Caethle, esq.
*1657 Robt. Wynne, of Sylvaen, esq.
1658 Howell Vaughan, of Glanllyn, esq.
1659 "R^d Anwyll, ye youngest sonne of Wm. Lewis Anwyll; he continued sheriff two years, and was the first in Charles the Second's reign."[1]
1660 The same.
1661 Humphrey Hughes, of Gwerclas, esq.
*1662 Wm. Salesbury, of Rûg, esq.
*1663 Roger Mostyn, of Dol-y-corslwyn, esq.
*1664 John Wynne, of Cwmmine, esq.
*1665 Maurice Williams, of Nanmor, esq.
*1666 Lewis Lloyd, of Rhiwaedog, esq.
*1667 John Lloyd, of Maes-y-pandy, esq.
*1668 Richard Wynn, of Branas, esq.
*1669 Robert Wynne, of Glyn, esq.
*1670 John Vaughan, of Caergai, esq.
*1671 Maurice Wynn, of Llandanwg, esq,
*1672 Howel Vaughan, of Vaner, esq.
*1673 Nathaniel Jones, of Hendwr, esq.
*1674 Owen Wynne, of Glyn, esq.
*1675 Hugh Tudor, of Egryn, esq.
*1676 Sir John Wynn, of Rhiwgoch Bart.
*1677 Griffith Vaughan, of Cors-y-gedol, esq.
*1678 John Nanney, of Llanvendiged, esq.
*1679 Robert Wynne, of Maes-y-neuadd, esq.
*1680 Richard Nanney, of Cefndeuddwr, esq.
*1681 Edmund Meyrick, of Ucheldre, esq.
*1682 Wm. Vaughan, of Caergai, esq.
*1683 Vincent Corbet, of Ynys-y-maengwyn, esq.
*1684 Anthony Thomas, of Hendre, esq.
*1685 Lewis Lewis, of Penmaen, esq.
*1686 Richard Poole, of Caenest, esq.

[1] An old list of the sheriffs for Merionethshire, at Porkington, in Shropshire, ending with the year 1673.

*1687 Richard Mytton, of Dinas Mowddwy, esq.
*1688 Sir Robt. Owen, of Glyn, knt.
*1689 Charles Hughes, of Gwerclas, esq.
*1690 John Jones, of Uwchlawr-coed, esq.
*1691 John Grosvenor, esq. He died before the expiration of the year, and was succeeded for the remainder of it by Hugh Nanney, of Nanney, esq.
*1692 Thomas Owen, of Llynlloed, esq.
*1693 Owen Wynne, of Pengwern, esq.
*1694 Wm. Anwyl, of Dolfeiniog, esq.
*1695 Richard Owen, of Peniarth, esq.
*1696 John Lloyd, of Aberllefeny, esq.
*1697 Howel Vaughan, of Vaner, esq.
*1698 Richard Vaughan, of Cors-y-gedol, esq.
*1699 Wm. Lewis Anwyl, of Park, esq.
*1700 Evan Wynne, of Cwmmine, esq.
*1701 John Nanney, of Llanvendiged, esq.
*1702 Edward Holland, of Pentre, esq.
*1703 David Lloyd, of Hendwr, esq.
*1704 Morris Williams, of Hafodgaregog, esq.
*1705 John Lloyd, of Rhiwaedog, esq.
*1706 Sir William Williams, of Llanvorda, Bart.
*1707 Sir Griffith Williams, of Marle, Bart.
*1708 John Wynne, of Garthmeilio, esq.
*1709 John Vaughan, of Caergai, esq.
[1]*1710 Roger Price, of Rhiwlas, esq.
*1711 Thomas Meyrick, of Berthtwyd, esq.
*1712 Hugh Owen, of Caerberllan, esq.
*1713 Wm. Owen, of Glyn, esq.
*1714 Wm. Wynn, of Maes-y-neuadd, esq.
*1715 Lewis Owen, of Peniarth, esq.
*1716 John Evans, of Kyffty, esq.
*1717 Richard Weaver, of Corwen, esq.
*1718 Griffith Wynne, of Taltreuddyn, esq.
*1719 Ellis Jones, of Nantbydyr, esq.
*1720 Hugh Hughes, of Gwerclas, esq.
*1721 Richard Mytton, of Dinas Mowddwy, esq.
*1722 Thomas Price, of Glyn, esq.
*1723 David Lloyd, of Bodnant, esq.
*1724 Giwn Lloyd, of Hendwr, esq.
*1725 Robert Lloyd, of Dolglessyn, esq.
*1726 Athelstan Owen, of Rhiwsaeson and Ynys-y-maengwyn, esq.
*1727 Wm. Wynn, of Taltreuddyn, esq.
*1728 John Nanney, of Maes-y-pandy, esq.
*1729 Griffith Roberts, of Blaen-y-Ddol, esq.
*1730 Foulk Lloyd, of Kilan, esq.
*1731 Wm. Price, of Rhiwlas, esq.
1732 Edward Lloyd, of Gwerclas, esq
1733 Hugh Thomas, of Hendre, esq.
1734 Robert Wynne, of Maes-y-neuadd, esq.
1735 Robert Vaughan, of Hengwrt, esq.
1736 John Mytton, of Dinas Mowddwy, esq.
1737 Robert Meyrick, of Ulcheldre, esq.
1738 Jno. Lloyd, of Rhiwaedog, esq.
1739 Richard Anwyl, of Dolfeiriog, esq.
1740 Thomas Pryse, of Rûg, esq.
1741 Robert Wynne, of Cwmmine, esq.

[1] From about this time, it became the custom to give, annually, a list of the sheriffs in some of the periodical magazines. *Nearly* a complete series, from 1732 to the present time, will be found in the *Gentleman's Magazine*.

1742 Robert Gryffydd, of Tan-y-Bwlch, esq.
1743 Maurice Jones, of Ddol, esq.
*1744 Wm. Lewis Anwyl, of Bodtalog, esq.
*1745 Edward Williams, of Peniarth, esq.
1746 Robert Parry, of Goppa, esq.
1747 Hugh Hughes Lloyd, of Gwerclas, Esq.
1748 Owen Wynne, of Pengwern, esq.
1749 Owen Holland, of Pentremawr, esq.
1750 Wm Wynne, of Park, esq,, and of Wern, in the county of Caernarvon.
1751 Maysmore Maurice, of Rhagatt, esq.
1752 Hugh Vaughan, of Hengwrt, esq.
1753 Robert Price, of Caecoch, esq.
1754 John Mostyn, of Clegir, esq.
1755 Wm. Humffreys, of Maerdy, esq.
1756 Richard Owen, of Caethle, esq.
1757 Peter Price, of Dolgamedd, esq.
1758 Wm. Wynne, of Maes-y-Neuadd, esq.
1759 Humphrey Edwards, of Talgarth, esq.
1760 Robert Vaughan Humphreys, of Caerynwch, esq.
1761 Lewis Owen, of Caerberllan, esq.
1762 Robert Wynne, of Cwmmine, esq.
1763 John Mytton, of Dinas Mowddwy, esq.
1764 Wm. Lloyd of Rhiwaedog, esq.
1765 John Pugh, of Garthmaelan, esq.
1766 Edward Vaughan Pugh, of Tygwyn, esq.
1767 Thomas Kyffin, of Bryn-yr-Odyn, esq.
1768 Robert Godolphin Owen, of Glyn, esq.; and of Porkington, in Shropshire.
*1769 Rice Jas., of Dolgelynen, esq.
1770 Evan Gryffydd, of Plas Tan-y-Bwlch, esq.
1771 Richard Parry, of Goppa, esq.
1772 Wm. Wynne, esq., of Peniarth and Park; and of Wern, in the county of Caernarvon.
1773 Lewis Edwards, of Talgarth, esq.
*1774 Thomas Powel, of Bronbiban, esq.
1775 Lewis Nanney, of Llwyn, esq.
1776 Wm. Williams, of Peniarth-uchaf, esq.
1777 John Vaughan, of Dol-y-Melynllyn, esq.
1778 Richard Price, of Rhiwlas, esq.
1779 Henry Arthur Corbet, of Ynys-y-maengwyn, esq.
1780 David Roberts, of Tan-y-gair, esq.
1781 Edward Lloyd, of Maesmor, esq.
1782 Wm. Humffreys, of Maerdy, esq.
1783 Robert Evans, of Bodwenni, esq.
1784 Robert Howel Vaughan, of Hafod Owen, esq.
1785 John Jones, of Cyffdŷ, esq.
1786 Griffith Price, of Brach-y-ceunant, esq.
*1787 John Jones, of Rhydyfen, esq.
*1788 Griffith Evans, of Cwm-yr-afon, esq.
*1789 Edward Lloyd, of Pale, esq.
1790 John Wynne Pugh, of Garthmaelan, esq.
1791 Griffith Roberts, of Bodunlliw, esq.
1792 Edward Corbet, of Ynes-y-maengwyn. esq.
1793 William John Lenthall, of Ucheldre, esq.
1794 Owen Ormsby, of Glyn, esq.; and of Porkington, in Shropshire.
1795 Robt. Lloyd, of Cefn Coed, esq.
*1796 Sir Edward Pryce Lloyd, of Park, Bart. He was appointed sheriff for this year at the usual time, but on the 19th of March appeared in the *Gazette*, "William Lloyd, of Cwmhusion,

[Cwmheision — and of Plas Power, in the county Denbigh,] esq., appointed sheriff of the county of Merioneth, *vice* Sir Edward Price Lloyd, Bart."

1797 Bell Lloyd, of Tyddyn Llan, esq.

1798 Robert Watkin Wynne, of Cwmmine, esq.

1799 Sir Thomas Mostyn, of Cors-y-gedol, Bart.; and of Mostyn, in Flintshire.

1800 Buckley Hatchett, of Tyn-y-Pwll, esq.

1801 J. Passingham, of Hendwr, esq.

1802 John Meredydd Mostyn, of Clegir, esq.

1803 Jno. Forbes, of Cefnbodig, esq.

1804 Sir Edward Pryce Lloyd, of Park, Bart.; and of Pengwern, in Flintshire.

1805 John Edwards, of Penrhyn, esq.; and of Greenfields, Machynlleth.[1]

*1806 Hugh Jones, the elder, of Hengwrt Ucha, esq. He was excused from serving the office, and Thomas Jones, esq., then, or afterwards, of Ynys-faig, in the parish of Celynin, appointed in his stead.

1807 R. H. Kenrick, of Ucheldre, esq.

1808 Pryce Edwards, of Talgarth, esq.

1809 Wm. Davis, of Ty Ucha, esq.

1810 John Davies, of Aberllefeny, esq.

1811 Hugh Reveley, of Bryn-y-Gwŷn, esq.

*1812 Wm. Wynne, of Peniarth, esq.

1813 T. Edwards, of Ty Isa, esq.

1814 Wm. Gryffydd Oakeley, of Pas Tan-y-Bwlch, esq.

1815 Lewis Vaughan, of Penmaen Dovey, esq.

1816 John Davies, of Fronheulog, esq.

1817 Sir John Evans, of Hendreforfydd, Knt.

1818 John Edwards, of Coed-y-Bedw, esq.

1819 Edward Owen, of Garthyngharad, esq.

1820 Thomas Fitzhugh, of Cwmheision, esq.

1821 John Mytton, of Dinas Mowddwy, esq.

1822 James Gill, of Pant Glas, esq.

1823 John Wynne, of Meyerth, esq.

1824 Athelstan Corbet, of Ynys-y-maengwyn, esq.

1825 Francis Roberts, of Gerddibluog, esq.

1826 Wm. Casson, of Cynfel, esq.

1827 Thomas Hartley, of Llwyn, esq.

1828 Thomas Casson, of Blaen-y Ddol, esq.

*1829 Wm. John Bankes, of Dol-y-Moch, esq.

*1830 Jones Panton, of Llwyngwern, esq.

*1831 Hugh Lloyd, of Cefnbodig, esq.

*1832 Wm. Turner, of Croesor, esq.

*1833 George Jonathan Scott, of Peniarth Uchaf, esq.

*1834 Charles Gray Harford, of Bryntirion, esq.

*1835 John Henry Lewis, of Dolgûn, esq.

*1836 John Ellerker Boulcott, of Hendre Issa, esq.

*1837 Sir Robt. Williames Vaughan, of Nannau, Bart.

*1838 John Manners Kerr, of Plas Issa, esq.; a general in the army.

*1839 Hon. Edward Mostyn Lloyd Mostyn, of Cors-y-gedol.

*1840 George Price Lloyd, of Plas-yn-dre, Bala, esq.

*1841 John Williams, of Bron-eryri, esq.

*1842 Hon. Thomas Pryce Lloyd, of Mochras.

*1843 Owen Jones Ellis Nanney, of Cefndeuddwr, esq.

*1844 David White Griffith, of Sygun, esq.

[1] Now, (1847,) Sir John Edwards, Bart.

*1845 Richard Watkin Price, of Rhiwlas, esq.
*1846 Sir Robt. Williames Vaughan, of Nannau, Bart.
*1847 John Griffith Griffith, of Taltreuddyn Fawr, esq.; and of Llanfair, in the county of Caernarvon.

The arms of the county of Merioneth, as given at the head of this communication, are from a manuscript, formerly, and probably now, at Dolforgan, in Montgomeryshire. They are, Azure; three goats salient, Argent; bearded horned and footed, Or; in the field, dexter base point, a rising sun of the third.

Feb. 27th, 1847. W. W. E. W.

ANTIQUITATES PAROCHIALES.

No. V.

Tref-josseth, *vulgo* Trev-asseth.

Hæc villula cujusdam Josephi præ se nomen fert. Terra hæc prisca Britonum lege libera est ex Rotulis Extentæ (Schedulæ Inquisitionum collectæ hi rotuli sunt, ex quibus consutis Extentæ Codex conficitur) in duo allodia dispertita cognoscitur: primo in allodium vel wele Dafydd Gwynn, quod eo tempore Howelus ap Gwynn solus tenuit, pro redditu quotannis solvens 12 solidos cum 2 denariis. Alterum vero allodium tunc dictum Wele Dafydd ap Iorwerth, tenentibus ibidem Ryrido et Dafydd Llwyd, Griffino ap Dafydd ap Iorwerth aliisque cohæredibus, qui annuatim fisco regis 12 reddiderunt solidos cum 2 denariis; omnesque cohæredes hujus villæ sectam ad molendinum de Rhossir, et opus manerii facere consueverunt, pro quolibet relevio et amobro 10 solidos persolventes: ad cursum stalonis, cum princeps ad manerium veniret, obeundum eorum villani tenebantur.

Ex hoc ad proxima nobis tempora, alternatis quibus nescio vicibus, possessio hujus villæ ad familiam Llangwyvensem devoluta est, cui per aliquot annos e re fuit. Domum habet a quodam Petro Johnson concinne extructum, qui mercatoriam ibi ali-

Tref-josseth, commonly called Trev-asseth.

This little township bears the name of one Joseph. The land under the ancient law of the Britons is free, as appears from the rolls of the Extent, (these rolls are a collection of the schedules of inquisitions, from which, when collected together, the codex of the Extent has been formed,) and is known to have been divided into two allodies; first, into the allody or wele of Dafydd Gwyn, which was held at that time by Howel ap Gwyn alone, who paid twelve shillings and twopence as annual rent. The other allody was then called Wele Dafydd ap Iorwerth, being held by Ririd ap Dafydd Llwyd, Griffin ap Dafydd ap Iorwerth, and other coheirs, who paid twelve shillings and twopence into the royal treasury. And all the coheirs of this township were wont to do suit at the mill of Rhossir, and to perform manorial work, paying for every relief and amobrum ten shillings. Their villains were bound to attend to their course of stalonage whenever the prince arrived at his manor.

Henceforward, down to the times nearest our own, the possession of this township, by some alternations or other, devolved to the Llangwyven

quamdiu exercuit officinam, non ita pridem habitatam: ex hac familia ad Boldianam de Tre'r Ddol erecta est hæc villula: nulla ibi mora; ad Meiricianam de Bodorgan jam iterum delapsa ibi sese figit. Dominus enim Audoenus Bold, vir omnibus qui norant in amore et honore, hanc terram nepoti suo Audoeno Meirik de Bodorgan cum toto hæredio legavit, cujus nunc ex asse est, et colonis pro uno tenemento elocatur.

family, which owned it for several years. It has a house, neatly built by one Peter Johnson, who kept a shop there for some time, but it has not been so inhabited of late. From this family the little township came into that of Bold of Tre'r Ddol, but did not remain there long; and having passed into that of Meiric of Bodorgan, it has there remained. For Mr. Owen Bold, a man had in love and honour of all who knew him, bequeathed this land, with all its inheritance, to his nephew, Owen Meiric, of Bodorgan, who is now the proprietor of the whole; and it is let to the farmers as one tenement.

Rhandir Gadog.

Proxima ad orientem præcedenti terræ est villula, quæ vocatur, Rhandir Gadog, i.e., comportio cujusdam Cadoci, quæ unum duntaxat in Extenta Regia complectitur allodium, nempe Wele Simwnt ap Gwilmot, quod tunc temporis Griffinus ap Dafydd ap Gryffydd Vychan, solus tenens, possidebat. Terra jam inde estimatur libera, et sub se nativos aliquot mancipavit vassalos, qui Gwilimo ap Griffydd ap Gwilym de Penmynydd prætio præ manibus soluto, juxta barbariem gentis, erant venundati, ut supra innueram. Ad villæ statum quod attinet, redditus fiscalis ex hac proveniens olim 7 solidis et 4 denariis constabat, Principique quotannis solutus est; verum consuetudine et usu tenus, sectam ad Comitatum et Hundredum, pro relevio decem solidos ac totidem pro amobro, cum acciderint, persolvere tenebantur, sectamque ad molendinum newydd, tam liberi tenentes quam nativi hujus villæ: tenentes vero liberi ad tricesimum vas (emolumentum pro grano conterendo erat) et nativi ad vicesimum quintum, theolonio conficiunt. Hi olim redditus; hæc consuetudo; omnia hujusmodi, jam rebus immutatis, fere prorsus exoleverunt. Multis ab hinc annis hæc terra Willimo de

Rhandir Gadog.

Next to the preceding territory eastward is the small township of Rhandir Gadog, that is, the portion of Cadoc; which, in the royal Extent, comprehends only one allody, namely, the Wele of Simwnt ap Gwilmot, which at that time was possessed by Griffin ap Dafydd ap Gryffydd Vychan, sole tenant. From thenceforth the land is reckoned free, and it has with itself conveyed the right of several vassals, who had been sold to Gwilym ap Gruffydd ap Gwilym, of Penmynydd, the price being paid into his hands, according to the barbarous usage of the nation, as I have before signified. With respect to the state of the township, the fiscal rent arising out of it formerly amounted to seven shillings and fourpence, and was paid yearly to the prince; but by custom and usage they were bound to do suit at the county and hundred courts, paying ten shillings for a relief, and as many for an amobrum, whenever such might happen; and both the free tenants and natives of this township were to perform service at the new mill. The free tenants, however, pay as toll one measure in every thirty, (which was the fee for grinding the corn,) and the natives

la Wood, qui in hac insula plurina conquisivit latifundia vel emptionibus vel Regis donatione (confiscationum in hoc agro inquisitor erat) e re sua competabat, Laribusque Llangwyvensibus per multos annos conserviit, usque ad mortem abnepotis hujus Willimi de la Wood, viz., domini Johannis Wood, qui domino Audoeno Bold serius dicto, ejus ex sorore nepoti, hanc terram legavit; illeque jam recens conscriptus hæres suo ibidem ex sorore nepoti, domino Audoeno Meirick de Bodorgan, citius reliquit, usufructu interim hujus cum præcedenti terra, per aliquot annos ad sorores dicti Audoeni Meirick nuptum locandas disposito, hæredium jurisque ascriptio sibi impræsentiam omnino sunt.

one in twenty-five. This was the rent formerly; this the custom; but all things of this sort have now grown entirely out of use, the payments being altered. Many years ago this territory belonged to William de la Wood, who acquired many and large possessions in the island, either by purchase or by royal gift, (he was inquisitor of confiscations in this district,) and it was subject to the Llangwyven family for many years, even until the decease of this William de la Wood's great grandson, namely, Mr. John Wood, who bequeathed this land to Mr. Owen Bold, recently mentioned, his sister's son. And he being just constituted heir, left it again in like manner to Mr. Owen Meiric, of Bodorgan, his sister's son; and whilst in the mean time the usufruct of this, with the former land, has been for several years apportioned as a marriage portion to the sisters of the said Owen Meiric, the inheritance and claim of right are at present exclusively his own.

Trev-irwydd vel Tre-verwydd

Villa hæc an ab ethnico quercus enutriendi ritu nomen ascivit, affirmare nemo qui ausus est, surculos enim et propagines illius venerandæ arboris nostro idiomate, viz. Ir-wydd, ad lucos colendos maxime Druidibus e religione esse, notum est, et cum Druides olim catervatim hunc in locum convolaverunt, scholas et tribunalia constituerunt, ut alibi rem palam explicui; ille vix a verisimili videbiter abludere, qui hanc villam ab eorum ritibus et quercuum seminariis eo loco consitis, nomen mutuare sategerit; sed conjecturis et verisimillimis missis, ad apertiora et notiora rem defero. In extentæ Delvianæ codice, qui auctoritate sua assensum premit, videtur hanc villulam a quodam Merwytho nomen suum accepisse, indeque Tre-Merwydd vel Tre-Verwydd, V pro M, ut syntaxi Britannica frequens est. Ex

Trev-irwydd or Tre-verwyd.

Whether or not this township obtained its name from the pagan rite of rearing the oak nobody has ventured to say, for it is known that the shoots and slips of that venerated tree, which in our language are called Ir-wydd, were according to the religion of the Druids very much used by them in their grove-worshipping. And since the Druids formerly fled in crowds into this place and established schools and tribunals, as I have elsewhere clearly explained, it would appear that he could scarcely be wrong, who should maintain that this township borrowed its name from their rites, and the nurseries of oak trees planted in the place. Leaving, however, conjectures and probabilities aside, I proceed to matters more clear and known. In the codex of the Delvian Extent, which by its own authority claims our assent, it

authentico illo scripto videmus hanc villam pro terra nativa, i.e. villanicæ sortis computari, quatuor allodia suo gremio complectentem, viz: primum allodium vocatum fuit Wele Madoc ap Merwydd, in quo Evanus ddu ap Madoc, Dafydd ap Dafydd, aliique cohæredes, jus possidendi suum eo tempore exigebant, reddebantque inde Domino Regi 8 denarios, supra 9 solidos, per annum. Secundum allodium dictum fuit Wele Iorwerth ap Merwydd, in quo solus Mereduthus ap Llowarch, qui annuatim fisco regis 8 solidos et 9 denarios pro redditu solvebat: in hoc allodio duo boviatus domini Regis pro Escheta æstimantur. Tertium allodium nominatum erat Wele Llowarch ap Merwydd, ubi Bleddyn ap Madoc, Madoc ap Dafydd, aliique cohæredes, suas terras possidebant, reddentes inde domino Regi quolibet anno 8 solidos et 9 denarios. Quartum allodium vocatum fuit Wele Gweli Saint Ffraid a domino Rege pro Escheta resumptum, cujus annui redditus 8 solidi et 9 denarii, terræ enim pro Escheta resumptæ continebant per æstimationem sesquiquartam partem totius villæ. Tenentes vero horum quatuor allodiorum ex antiqua lege sectam fecere ad molendinum novum, vulgo, melin newydd apud Rhossir; et solvere consuevere pro quolibet relevio decem solidos, totidemque pro quolibet amobro, cum acciderint, et ad cursus stalonis Rhaglottique perferendos cum advenerint, obstricti; opusque manerii de Rhossir una cum aliis hujus comoti villanis, ut solens erat, illis conficiendum incubuit. Ad nostra pene tempora per horum tenentium successores ære illo pro illis solito soluto [i.e. paying the old rent] hæc allodia pervenerunt: quum eorum duo, superiori seculo, allodia domino Richardo Prytherch de Myfyrion, duoque reliqua uni ex antiquis tenentibus, prætio soluto, vendita sunt, ex quibus omnes fere hujus villæ terræ venditionibus nuperis domini Piercei Lloyd dicti, Richardi ap

appears that this little township had received its name from one Merwyth, from whence was formed Tre Merwydd or Tre Verwydd, the M being changed into V, as is frequently the case in British syntax. From that authentic document we see that the township in question was considered a native land, i.e. of a villain condition, comprehending four allodies, viz., the first allody was called Wele Madog ap Merwydd, in which Evan Ddu ap Madog, Dafydd ap Dafydd, and other coheirs claimed at that time their right of possession, and they paid out of it to the king nine shillings and eight pence a year. The second allody was called Wele Iorwerth ap Merwydd, and was possessed by Meredydd ap Llowarch alone, who paid annually into the royal treasury eight shillings and nine pence for rent; in this allody two boviates are escheated to the king. The third allody was designated Wele Llowarch ap Merwydd, where Bleddyn ap Madog, Madog ap Dafydd, and other coheirs possessed their lands, paying to the king the annual rent of eight shillings and nine pence. The fourth allody was called Wele Gwely Saint Ffraid, resumed as an escheat by the king, of the annual rent of eight shillings and nine pence; for the lands resumed as escheats were estimated as containing more than the fourth part of the whole township. The tenants of these four allodies performed their suit, in accordance with an ancient law, at the new mill, commonly called Melin Newydd, at Rhossir, and were wont to pay ten shillings for every relief, and the like sum for every amobrum, whenever those happened; they were bound also to attend to their courses of stalonage and Rhaglot whenever their turns came, and to work on the manor of Rhossir, together with other villains of this commot, as was usual.

These allodies have come down to nearly our own times through the

Rhydderch pronepotis e re sunt, et tenentibus ad libitum elocantur. Terra est grani et graminis colonorum industria satis benigna, cui palustres cespites in cineres redacti, focum sibi exhilarantes et glebam refocillantes, maximo in prætio sunt.

Termini hujus villæ ab accolis designati, percurruntur, incipiendo a Sarn Dudur per communem viam ad Pen yr orsedd; exinde per regiam viam ad Maen-lôn-y-Marian; ex qua per idem lôn ad paludem de Malltraeth, ubi limes, per aquas ibi stagnantes, divergit ad Ynys-y-garreg; exinde ad Cruglas; hinc ad Ty pen y bryn; inde per communem viam ad Cae'r beddau; exinde per eandem viam ad Ynys-ferw; a qua per fossam aquatilem ad Sarn Dudur.

successors of those tenants, paying the old rent; when in the last century two of them were sold to Mr. Richard Prydderch, of Myfyrion, and the remaining two to one of the old tenants; and by recent sales almost all the lands of this township have become the property of Mr. Pierce Lloyd, grand nephew of Richard ap Rhydderch, and are let to tenants at will. The land has been rendered by the industry of the farmers sufficiently productive of corn and pasture; and its peat reduced into ashes, as it both cheers the hearth and manures the ground, is peculiarly valuable.

The boundaries of this township, as they are marked by the inhabitants, are run over by starting at Sarn Dudur and proceeding along the public road as far as Pen-yr-Orsedd; from thence by the high road to Maen-lôn-y-Marian; from thence by the same lôn to Malltraeth Marsh, where the boundary diverges through some stagnant water to Ynys-y-Garreg; from thence to Cruglas; thence to Ty-pen-y-bryn; from there by the public road to Cae'r-Beddau; from thence by the same road to Ynys-Ferw, and from that place by a ditch of water to Sarn Dudur.

Tre-Ddinam.

A quo etymo huic villæ nomen erat, non otium rimari nec multum interest; forte (absque exceptione) quod nostra vernacula Dinam sonat insigne aliquid, olim ei competebat; si ab hinc minime traductum iri a quo alio non moror: rem vero altius repetere veteri Britanorum regimine, hæc ejusmodi naturæ prædicatur, ut præterquam quod nativa erat, hoc ultra in Extenta notandum, scil. etsi non nisi unus tenens in hac villula fuerit, ipsemet redditu integro onerari debuerat: quot autem allodia olim continebat, in Extenta altum silentium: notatum tantum ibi

Tre-Ddinam.

From what etymon this township derived its name we have no leisure to enquire, nor does it much matter. Perhaps, and by way of exception, because *Dinam* in our native language signifies "something remarkable,"[1] it was formerly suited to it; but it is no matter to me if it be not derived from this by anybody else. To examine into the matter, however, rather more deeply from the ancient custom of the Britons, this township may be said to be of that nature, because besides its being native, this circumstance is moreover

[1] *Dinam* means "without exception," or "certain."—Edd. Arch. Camb.

quod pro quolibet relevio dimidium marcæ, tantumque pro quolibet amobro tenentibus solvendum incubuit. Sectam ad molendinum de Rhossir et ad molendinum, vulgo, melin newydd solvere tenebantur; cursumque stalonis et Rhaglotti, opera molendinorum novi et de Rhossir perferre consueverunt tenentes; opusque manerii Rhossiriani cum aliis commotis nativis, scil., clausuram circa manerium et partem suam capellæ domini principis apud Rhossir, et omnia quæ ad molendina de Rhossir et newydd, pertinebant, nempe vecturam maharemii et molarium (ita loquitur Extenta de lignis lapidibusque molendinariis) cum omnibus hujusmodi necessariis, præter officium, i.e. opus, fabri lignarii, hujus villæ tenentes subire soliti sunt.

Hic vero non abs re fore existimem si, rebus his aliquam lucem adferendi gratia antiquis, chartem illam Nordwallis hominibus ab Hen. septimo concessam, quæ perpaucis teritur manibus, paulo diutius subjungere immorarer; qua perlecta, quivis consuetudinum veterum larvata quasi umbracula, per concessionum rimas, jam tum peritura, perspexerit.

observable in the Extent, namely, suppose there was only a single tenant in this little township in question, he ought to be burdened with the entire rent. As to the number of allodies, however, which it formerly contained, the Extent maintains a profound silence; it is only noticed there that it was incumbent upon the tenants to pay for every relief half a mark, and as much for every amobrum. The tenants were bound to do suit at the mill of Rhossir, and at the mill commonly called Melin Newydd, and were wont to attend to their respective courses of stalon and Rhaglot, to the work of the new and Rhossir mills. And the tenants of this little township, with other natives of the commot, were accustomed to do the work of the manor of Rhossir, that is to say, to attend to the fence around the manor and their own portion of the prince's chapel at Rhossir, and all things which appertained to the Rhossir and new mills; namely, the carriage of timber for building, and the molarium, (which term the Extent uses to denote wood and stone for the mill,) with all necessaries of this sort, besides [*query*, except?] the office or employment of a carpenter.

I cannot think it alien to the purpose here, if, for the sake of throwing some light upon these ancient matters, I tarry a little longer to subjoin the charter which was given to the North Wales men by Henry VII., and which is in but very few hands. On perusing it any one may see, as it were, the ghostly shadows of old customs, through the chinks of grants, even then about to perish.

SEAL OF THE COLLEGE, OR PECULIAR, OF STRATFORD-ON-AVON.

FOUND NEAR DENBIGH.

THE seal, of which an accurate engraving is given above, through the liberality of Joseph Ablett, Esq., of Llanbedr Hall, Ruthin, was found in a house formerly inhabited by Mr. Llwyd. It is now noticed, not on account of any connexion with the principality, but from the circumstances of its having been found on Welsh ground, and of its fine preservation. The impression, from which the engraving was made, is of exactly the same size, and so perfect as to appear comparatively recent; nothing, however, is known as to how it came into Wales, nor what document it was appended to. A full account of the college and church of Stratford-on-Avon, more satisfactory indeed than that given in Dugdale's *Monasticon*, (new edition,) vol. 6, part 3, p. 1471, will be found in Neale and Lekeux's *Collegiate and Parochial Churches*, vol. 2; and to that work, as well as to Dugdale's *Warwickshire*, we refer our readers. It will be sufficient for the explanation of the device of the seal to give the following extract:—

"This church was originally a rectory, in the patronage of the bishops of Worcester, in whose diocese it is situate; and was purchased in the tenth year of Edward III., anno 1337, of Simon Montacute, the then bishop, by John de Stratford, Archbishop of Canterbury, and presented to the chantry which he had previously

founded in the chapel of St. Thomas the Martyr, adjoining the south aisle of the church, which aisle he rebuilt at his own expense. The chantry consisted of five priests, of whom the warden and sub-warden were perpetual, while the others were elected and removed at the warden's pleasure. Many privileges and immunities were procured for it, by the archbishop, from Edward III.; and the founder, with other benevolent persons, settled various revenues upon it, arising from property in Stratford and other places. In the year 1353, Ralph de Stratford, Bishop of London, and nephew of the archbishop, erected a large substantial mansion of stone, afterwards called the college, adjoining to the western side of the church-yard, as a residence for the priests.

"To the workmen engaged in this building, consisting of ten carpenters and ten masons, with their servants, special protection was granted by the king's letters patent, until the edifice should be finished. An ample charter, with many additional privileges, was granted to the priests by Henry V., in the first year of his reign; and at some period in the reign of that monarch, it acquired the title of a *Collegiate Church;* for in the first year of Henry VI., anno 1423, Richard Praty, afterwards Bishop of Chichester, was appointed warden, by the style of 'Dean of the Collegiate Church.' Thomas Balsall, D.D., who was appointed dean in 1465, rebuilt the beautiful choir of the church, as it now exists; and dying in 1491, was succeeded by Ralph Collingwode, D.D., and Dean of Lichfield; who, desirous of giving full effect to the work commenced by his predecessor, instituted, with the assent of Sylvester Gygles, then Bishop of Worcester, four boy choristers, nominated and admitted by the warden, to be daily assisting in the celebration of divine service in the church, and for whose maintenance he conveyed to the foundation certain lands in Stratford, Drayton, and Binton, all in Warwickshire.

"The college had not long been thus completed and endowed, when the celebrated Valor Ecclesiasticus was made, in 1535, by order of Henry VIII.; in which it was valued, together with the church, at the annual sum of £128. 9s. 1d.; and in the survey taken at the suppression, in 1546, their value was certified at nearly the same amount. On the dissolution of the college, the church was erected into a vicarage, with the jurisdiction of a peculiar; and it continued in the gift of the succeeding Bishops of Worcester, as lords of the manor of Stratford, until the third year of Edward VI., when Nicholas Heath, at that time bishop, sold it to John Dudley, Earl of Warwick, afterwards Duke of Northumberland, upon whose attainder by Queen Mary, it came to the crown, and was presented to by the succeeding lords of the manor."

The episcopal figure in this seal is probably that of Thomas â Becket, the patron saint of the Chantry; more especially as he seems to wear the pallium over his robes. Beneath is a shield of arms, on a fesse six crosses (?) The

legend is S' PECULIAR JURISDICTŌNE D'STRETFORD SUP AVANE. From this it might be inferred that the seal belonged to the Peculiar of Stratford, after the dissolution of the college at the time of the great spoliation; but the workmanship of the seal indicates the 15th century, and perhaps the reign of Henry V.

AGREEMENT BETWEEN SIR JOHN BLUET, KNT. AND WILLIAM MARTELL. TEMP. EDW. I.

The following is a copy of a very curious document of the reign of Edward I. The original is quite perfect, with the seal attached, bearing the arms of Sir John Bluet, viz.: Or, an eagle displayed, Vert. The manor of Langston is about four miles from Newport, in the county of Monmouth, and was holden by the Bluets as one knight's fee, under the great lordship of Caerleon. This branch of a family ended in an heiress, Elenor, daughter of a John Bluet, whose son, Philip Baynard, sold the estate in 1383. The Martells were lords of Llanviangel, Rogeat, and Llanwaches, in the same neighbourhood. John Martell, probably the father of the William, party to this deed, was living in 1270. This family also seems to have ended in an heiress soon after:—

AN du rengne le Roy Edward fiz le Roy Hen vintenne ⁊ quint ssi accoumt° p ent° Sire Johan Bluet Chevaler ⁊ Wylliame Martel Cest a saver qe le dist Johan Bluet reconust pur lui ⁊ ces heyrs sey est° tenuz a l vaunt-dit Wylliame Martel seon vallet a toute la vye memes celui Wylliame en seisaunte souz de Argente de bone moneye ⁊ de leale a retinere de an en an a deus termes al Hockeday ⁊ la feste Seint Michel de seon maner de Langeston en Netherwent cest a saver des teres ⁊ des tenemēs qe Waut^r le Swon, Johan le fiz Thomas, Roberd le Joevene Ames Le Swon, ⁊ Aliz Ketyng de lui tenēt en la more de Langeston ssi

In the year of the reign of King Edward, son of King Henry, one score and five, it was thus agreed between Sir John Bluet, knight, and William Martel, that is to say, that the said John Bluet acknowledges for himself and his heirs to be bound to the aforesaid William Martel, his esquire, for the life of the said William, in sixty pence of silver of good and lawful money, to be paid yearly and every year at the two terms of Hockday, (i.e. the second Tuesday after Easter week,) and Michaelmas, out of his manor of Langston in Netherwent, that is to say, out of the lands and tenements that Walter le Swon, John Fitz Thomas,

qe le vauntdit Wylliame ou son certayn atturne les avauntdis tenemēs pr la vauntdite rente lever a lur volūte en quens mayns qe memes ceus tenemēs devenēt peussent destreinder saunz contredit de nully e teles destrestes en seon park fermement tener ieskes taunt qe de menes cele rente seit ꝑpaye. En eusement deus Robes ꝑ an prs de qua vaunt souz de sa chaumbre a toute la vye le devauntdit Wylliame la une a Nowel ⁊ lautᵉ a pentecouste. E a sustenir le devauntdit Will' taunt come il vivera en manger e en beovere avenauntement come a gental homme a peut. E ces deus garsuns. E a traner a ces deus chevaus feyn ⁊ aveine ⁊ litere ⁊ ferure a toute la vye memes celui Wylliame cest a saver chesaine mith[1] un bussel de aveine. E pur cest ben fet le devauntdit Wylliame Martel servira le dist Johan Bluet ben a lealment come a vallet a peut en la guerre mue ꝑ entre le Roy de Engletere ⁊ le Roy de Ffraunce. E ausi en Engletere si guerre nule sourde qe deu deffende ⁊ en Gales ⁊ en totes teres de sa la meer ⁊ de la la meer la ou seon cors demeyne y est hors p̄s la tere seinte. E en tornemens en tens de pees od en graunt chevall de Armes le quel le dist Johan lui tᵒvera ⁊ armure bone ⁊ avenaunte sauns nule defaute p̄ seon ters. E a greynnur seurte fere pur cest covenaunt en la fourme sus escrite ben ⁊ lealment tener le vauntdit

Robert le Joevene, Ann le Swon, and Alice Ketyng hold of him in the moor of Langston, so that the aforesaid William, or his certain attorney, may levy the said rent by distress upon the said tenements in whosoever hands they may be, at their will and pleasure, without let or hindrance from any one, and such distress securely keep till such time as the said rent be duly paid; and also two Robes yearly of the value of twenty pence from his chamber during the life of the said William, one at Christmas and the other at Easter; and maintain the said William as long as he lives in sufficient meat and drink as a gentleman ought to have, and his two boys, (servants,) and to find his two horses in hay and oats and shoes during the life of the said William, that is to say, *half a bushel of oats each.*[1] And for these advantages the said William Martel will serve the said John Bluet well and faithfully as an esquire ought to do, in the wars now wageing between the King of England and the King of France; and also in England if war should break out there, which God forbid, and in Wales, and in all other lands either on this side the sea, or beyond the sea, wherever the said John shall be (except the Holy Land;) and in tournements, in time of peace, with a great war-horse which the said John will find him, and good and suitable armour with-

[1] The original is not very clear, and it seems uncertain whether we should read "*Chesaine Mith*" or "*Chesaine Nith;*" in either case the meaning is obscure and the expression new to the translator, who leaves it to the reader's judgement. [It may be rendered in modern French, "chacun la moitié d'un boisseau d'avoine." *Mith* may be an abbreviation for *Mi*, or mi-part, the half part, or moiety, or moitié.—Edd. Arch. Camb.]

Johan Bluet oblige lui ꝛ ces heyrs ꝛ ces exseceturs ꝛ totes ces teres ꝛ tenemens qu il aveit en Englete[e] ꝛ en Gales le jour de la confetton de cest escrite en ky mayns qe il devenderunt en tens en avaunt. E ausi en la destreste des seneschaus ꝛ des mareschaus ñre Seyngnur le Roy de Engleter[e]. E des Baillifs de la fraunchise de Kaerlyon ky qe il seyent si il en nul poynt defaillent des covenaunz s[s] nomes. E si nul de chevaus le devauntdit Wylliame en tens de pees ou de guerre en le service le vaunt nome Johan Bluet seit periz le dist Johan Bluet oblige lui ꝛ ces heirs ꝛ ces exseketurs plenemēt de les restorer. En telkmon[d] de quele chose les pties s[s] nomees entre chaungablement a cest esc[e]t pti mis lur ceaus Par y ces Tewmoynes Sire Joan ap Adam, Sire Thomas de Coudray, Sire Joan de Knoyvyle, Rouf de la Grave, Joan de Howel ꝛ autres. Done a Cilcst[e] le jeur Seint Laurens, an du rengne nost[e] seyngnur le Roy Edward vintenne ꝛ quint.

out any default on his part; and for the greater security for the due performance of the covenants above written, the said John Bluet binds himself and his heirs and executors, and all the lands and tenements in England and Wales which he holds on the day of the completion of this writing, in whose hands soever they may be in time to come; and also that he may be distrained upon by the stewards or marshalls of our lord the King of England or the bailiffs of the liberties of Caerleon, whosoever they may be, if he in any manner make default in the above named covenants. And if any of the horses of the aforesaid William, either in time of peace or of war, should perish in the service of the said John Bluet, the said John Bluet binds himself, his heirs, and executors, fully to restore them. In testimony of which the parties hereto have interchangeably affixed their seals as witnesses, Sir John ap Adam, Sir Thomas de Cowdray, Sir John de Knoyvyle, Ralph de la Grave, John de Howel, and others, given at Cilchester, on the Feast of St. Lawrence, in the year of the reign of our lord King Edward, one score and five, (10th August, 1297.)

The three knights who were witnesses to this agreement, were neighbours of the parties in Gwent, as were probably the others. As the deed was executed so far from home as Silchester, it is probable that these Welsh gentlemen and their followers formed part of a detachment of troops *en route* to France.

THOS. WAKEMAN.

Graig, Monmouth, Feb. 1st, 1847.

BULL OF POPE MARTIN V.,

ADDRESSED TO THE ABBOT OF MARGAM, GLAMORGANSHIRE, A.D. 1422.

[The following unpublished MS., relating to a celebrated monastic establishment in Glamorganshire, has been obligingly communicated to us by one of the most eminent antiquaries of that county.]

MARTINUS episcopus servus servorum Dei dilecto Abbati monasterii de Margan Landavensis diocesios salutem et amplissimam benedictionem. Significaverunt nobis dilecti filii Abbas et conventus monasterii Beate Marie de Neoth Cistercensis ordinis, Landavensis diocesios, quod nonnulli iniquitatis filii quos prorsus ignorant nemora ipsius monasterii decidere et arbores absci[n]dere, ac asportare, necnon decimas fructus redditus proventus emolumenta libros calices ornamenta ecclesiastica, et nonnulla alia bona ad dictum monasterium spectantia temere et malitiose occultare detinere presumant, non curantes ea prefatis Abbati et Conventui exhibere, in animarum suarum periculum ipsumque Abbatis et Conventus et monasterii non modicum detrimentum, super quo iidem Abbas et Conventus apostolicæ sedis remedium implorant. Quo circa discretioni tue per apostolica scripta mandamus, quatenus omnes hujusmodi occultos asportatores et detentores decimarum, fructum redditum proventuum et aliorum bonorum predictorum et scientes ea occulte detinere, ex parte nostra, publice in ecclesiis coram populo per te vel alium moneas ut infra competentem terminum quem eis prefixeris, ea prefatis Abbati et conventui a se debita resumant et revelent, ac de ipsis plenam et debitem satisfactionem impendant, et si id non implevarint infra alium competentem terminum quem eis ad hoc peremptorie duxeris prefigendum, extunc in eos generalem excommuni-

MARTIN,[1] the bishop, the servant of the servants of God, to the beloved Abbot of the monastery of Margan,[2] in the diocese of Llandaff, health and the fullest benediction. Our beloved sons the Abbot and Convent of the monastery of the blessed Mary of Neath,[3] of the Cistercian order, in the diocese of Llandaff, have signified to us that certain sons of iniquity, of whose persons they are entirely ignorant, presume to enter the woods of the said monastery, to cut down and carry off the trees, and rashly and maliciously to conceal and secretly to detain tithes, fruits, rents, proceeds, emoluments, books, chalices, and ecclesiastical ornaments and other goods, not caring to produce the same to the aforesaid the Abbot, Convent, and monastery; on which ground the said Abbot and Convent implore redress of the Second See. Therefore, by our apostolic writings, we submit to your discretion, that on our part in the churches before the people, by yourself or some other person, you admonish these aforesaid carriers-away and detainers of tithes, fruits, rents, proceeds, and other aforesaid goods, they knowingly detaining these things in a hidden manner, that within a competent time you shall name to them, they restore and reveal the things owed to the said Abbot and convent, and give full and due satisfaction for the same; and if they shall not fulfil this within another competent time,

[1] The legend on the leaden seal appended is MARTINUS PP. V.

[2] The name is thus spelt till the period of the Reformation, since which it is termed Margam.

[3] Sic in orig. In the old charters it is usually spelt Neth, and such is the case in the Bull of Boniface IX., recently published in Mr. Francis' *History of Neath Abbey*.

cationis sententiam proferas, et eam facias ubi et quando expediri videris usque ad satisfactionem condignam solemniter publicari.

Dat. Rome apud Sanctum Petrum iij. die Aprilis Pontificatus nostri anno sexto.

Pro N. de Genesano.
P. de WARTENBERG.

which you shall think fit peremptorily to name to them, then you shall proceed with a general sentence of excommunication, and promulgate the same when and where it may seem expedient to you, until sufficient satisfaction be made public.

Given at Rome, at St. Peter's, the third day of April, the sixth year of our Pontificate.

Pro N. de Genesano.
P. de WARTENBERG.

PROCEEDINGS

BEFORE THE COMMISSIONERS APPOINTED BY THE LORDS OF THE LORDSHIP OF BROMFIELD AND YALE, AND STATUTES AND ORDINANCES MADE AT THE GREAT COURT OF THAT LORDSHIP, HOLDEN AT CASTLE LEON,

ANNO 7° EDW. IV., A.D. 1467.

No. I.

THE following transcript of a valuable and highly curious MS. has been kindly put at our disposal for publication by the Ven. R. Newcome, Archdeacon of Merioneth. It is too long to admit of our printing it, except in consecutive parts: and it is too important to allow of any portion being omitted.

For a full and interesting account of the Castrum Leonis, or Castle Leon, or more properly Castell Lleon, (Castrum Legionis,) Holt Castle, Denbighshire, where the Great Court was held, the reader is referred to Pennant's *Tour*, vol. ii. p. 205, edit. 4to, 1778.

BROMFELD ET YALE.

CURIA magna tenta apud comunem locum juxta Castrum Leonis coram Willmo Stanley milite Jacobo Hubert Ricō Fulmerston et Georgio Hoton Comissionar' et Consiliar' Johannis Ducis Norf' ac Georgio Nevyll Willo Skotte et Ricō Jakes Comissioñ Edward' Nevyll Militis Domini Bergevenny Dominoꝝ Dominii de Bromfeld et Yale: Auctoritate lrāꝝ patenc' dcōꝝ Dominoꝝ ad diversꝰ Insurrexcōes Feloñ transgressioñ ac alia malefact' quecumq; infra dcm Dominiū qualitcumq; fact' et ꝑpetrat' audiend' et terminand' ac ad omnia et singla pro comodo et honore dcōꝝ dnoꝝ faciend' ordinand'

disponend̄ et exequend̄ Die lune ꝑx̄ post festum sc̄i luce Ev̄ngl̄ie anno regni Regis Edward̄ quarti post Conquestum Anglie septimo.

Ad hanc Cur̄ Tenentes et inh̄itantes Raglie de Merford et Wrixh̄m exacti sunt et compuerunt. Q. Tenentes et inh̄itantes Raglie de Yale exacti sunt et compuerunt.

Q modo ad hanc Cur̄ ꝑpt̄ Reformac̄oem et correcc̄oem q̄m pt̄urioꝝ magnoꝝ et enormor̄ Rebellionū ꝑdit' feloñ murdr̄ transgressioñ extorconū oppressionū conventiclaꝝ ac alioꝝ malefactor̄ quoꝝcumq̧ infra d̄cm Dñium de Bromfeld et Yale jam impune fact' et ꝑpetratoꝝ Ac etiam ad laudem necnon incrementū virtutis et boni Regim̄nis infra idem Dñium impost̄um hend̄ per Comissionarios p̄d̄cos ex assensu tenenciū et inhitanciū dm̄nij p̄d̄ci compenciū auctoritate supradict' Div̄s statut' ordinac̄oes et ꝑvisiones subscript' fact' sunt et edit' ꝑ ꝑpetuo duratur̄ ꝑut sequit^r.

Lyv̄e de signo et de jurament'.

Furst it is ordeyned and stablisshed that it be not lefull to any persone to yeve or graunte any sygne tokyn knowleche of any lyv̄ey but unto his menyall s̄vauntes dayly s̄vynge hym by yere. Nor to take any othe or promis of s̄vice of any man by mouthe or writinge nor in any oderwise but of his menyall s̄vaunts dayly s̄vynge hym by the yere uppon the peyñ of C. s̄. to be forfeted as often tyme as any ꝑsone p̄sumeth to doe the contrarie to this saide ordinaunce.

D Recepē lyv̄e.

Itm̄ it is ordeyned that no man be so hardy to resceyve or take of any ꝑsone or persones any signe tokyn or knowleche of any lyv̄ey but of his maist̄ to whom he is meynall s̄v^a^nt and daily s̄vynge by the yere nor to make any othe ꝑmys or assuraunce of s̄vice by mouthe writinge or odyrwyse but to his maist̄ to whom he is menyall s̄v^a^nt and daily s̄vynge by the yere uppon peyn of xl. s̄ to be forfetid to the lorde as often tymes as any ꝑsone doth the contrarie of this ordin^a^ne or any poynt conteyned thereyn.

D eod̄m.

Item it is ordeyned that if any persone or ꝑsones have taken any gowne Jakette or oder lyv̄e before the foresaid monday of any ꝑsone or persones agayn the fourme of the ordyn^a^nce of lyv̄ey made That

they use not nor were the said gownes Jackettes or oder lyve after the feste of xij^th day next comynge but if it be turned into a nodyr colour uppon peyn of xl. s. to be forfettid as often tymes as any man doth the contrary.

D eodm.

Item it is ordeyned that no man from hensforth serve awaite nor do attendaunce to any persone or psones by reson of any lyvey signe token or knowlage by hym resceyvid nor by reson of any othe promys or covenant made by mouthe writinge or odirwise but to his maister to whom he is menyall svnt and daily svynge by yere uppon peyn to lose xl. s. as often as any man doth any suche svice of attendaunce and that all suche other pmys and coveñntes by mouthe and writinge be woide in lawe and of non effecte And that evy svnt and laborer drawe and put theym to labour and occupacion uppon peyn to be taken as a vakabounde.

Vacaboundes.

Item that all Vacaboundes and myghty Beggers beynge or comynge withynne the Lordshipp departe and goo out of the Lordshipp on this syde the feste of Hallowmasse next comyng upon peyn of impisonement of theyre bodyes and forfeture of theyre godes and catalle.

Vagabounds.

Item it is ordeyned that if any vagabounde or myghty Begger be founde or seen w^in the said lordeshipp after the feste of all Hallowe be foresaide that it be leeful to evy man to take and areste all suche vagaboundes and Beggers and to keep them in p^isone unto the tyme they have founde suerte or swere that they put them selfe to labour and occupacion or forthw^t to departe out of the Lordeshipp.

Vagabounds.

Item it is ordeyned that no man take uppon hym to loge maintenen or herborowe aft the said Feste of all Hallowe any suche Vagabound or begger w^in the said lordshipp upon peyn of Forffeture as oft as he so doth xl. s. — xiij. s. iiij. d therof to hym or theym that wyll sewe for the lordes and the residue to the lordes behoffe.

Wepõns.

Item it is ordeyned that no man presume nor take upon hym to bere opinly in any town vilage Feyre or market wtin the said lordshipp spere pollax lawncegay byll gleyve hook swerde nor odir wepon havyng poynt or ege but if it be awaitinge on the lordes there Styward Constable of theire Castell of Lyons or any odir officer or minister doynge or executynge their offices uppon peyn of imprisonement and forfetynge of their Wepõns.

Assistence.

Item it is ordeyned that all and evy tenant and Resident wtin the saide lordshippe be redy in their best aray defencyble at all tymes and places whañ nede shall requier to asiste helpe comforte and mayntene the lorde Stiward Constable and all other officers and ministres in executinge their offices or any thynge apperteynynge to the same evy man uppon peyn of a C. marc.

De latrone capiend.

Item it is ordeined that if any man take any theffe wtin the saide lordshippe wt maynor or pelfree and bringe the same theff to the Castell The Taker shall have the thridde parte of the saide maynor and pelfree founden and taken wt the same theffe for his labour And yf any man take any theffe wtout maynor or pelfree and bringe the saide theffe to the Castell the said Taker shall have for his labour a resonable rewarde of the lordes.

Sauffecundyte.

Item it is ordeined that in any Sauffecundyte hereafte to be granted this clause to be put theryn Ita qd stet rect' in Curi nris si quis versus eum loqui voluit ac etiam medio tempore se bene gesserit And also that the lordes have for evy suche Sauffecundite a Fyne by the discrecion of the Stiward and the Resceyvor to be assessed And evy Sauffecundite made or granted in contrarie fourme afte pclamacion made to be voide and of non effect.

Taxaco Curi.

Item where the lordes Courtes of late tyme by neccligence of the Stiward and Resceyvor have longe remayned untaxed aswell to the grete hurt of the lordes as of their officers it is ordeyned that all

fynes and amercyments of every Court hereafter to be holden within the forsaide lordshipp be taxed and assessed by the said Stiward and Resceivour or by the Rescyvor and lieffetenant in the absence of the saide Stiward and that suche taxacion be made before the Court of the same place than next folowinge uppon peyn of losynge of their fees And also that the Clerke of the Courtes for the tyme beynge incontinent after the taxacion of the Courtes make and delyver ye extretes and engrose the Courte Rolles uppon peyn of losinge of his fee.

Item it is ordeined that no man holde nor kepe any hostrie Taverne nor Alehous in desolate places but in Townes uppon peyn every man or woman that so doth hereafter to forfete C. s. — xx. s. therof to hym or theym that wyll sue for the lordes in this behalve and the residue to the said lordes.

That the Stiward do execucion.

Item for asmuche as grete compleint is made by the tenantes and inhabitauntes of the saide lordshipp That when any psone or psones have recovered any dette or damage in any of the lordes Courtes within the said lordshipp that they may not have dewe execucion of suche condempnacions accordynge to the lawe Therefore it is ordeined stablisshed and proclaimed that if any psone or persones hereafter recove any Dette or Damage in any of the said Courtes within the said lordshipp of Bromfeld and Yale he that so recoveth shall now have execucion at his elleccion of the bodie of him ageyn whom he so recoveth or of his godes and catalles or of his landes and tenementes in maner and fourme as foloweth hereafter.

De Corpore.

Item if the pleintyffe chose his execucion of the bodye of hym that is condempned The Bailly or Minister of the Courte to whom it is commaunded by the Stiward or oder Juge or Juges to do execucion shall take the bodie of hym so condempned and hym incontinent to bringe to the lords prison theryn to abide without bayll or maynprice till the ptie pleyntyffe be content or the condempnacion relesid of recorde.

D Bonis

And yf the pleyntiffe chose his execucion of goodes and catalles The Bailly or minister of the Court to whom the Stiward or oder Juge or Juges have yeven commandement to do execucion shall by

the othes of trewe men do appreyse the goodes and catalls of the Defendaunt to the valewe of the condempnacion and aft that suche goodes and catalls ben appreised yf the Defendaunt wyll paie the condempnacion he shall have and reteyne still his godes and catalls and yf he woll not paie the money the Bailly or oder minister shall sell suche goodes accordinge as they ben appreised yf the pleintyffe or any oder wyll have theym as they ben appreised. And yf the pleintyffe nor non oder wyll have theym by that price the appreisõs shall be compellid to paie the condempnacion and to have the same godes to theym selffe as they have appreised them.

Supplusage d̄ terr̄ et bonis.

And if the saide goodes be appreised to a gretter valewe than the condempnacion drawcth to The Bailly or oder minister shall answer to the Defendaunt of the Supplusage. And yf the pleyntiffe chose his execucion of londes and tenementes the Bailly or oder minister to whom the Stiward or oder Juge or Juges hath commaunded to do execucion shall by the othes of trewe men do extende all the landes and tenementes of hym that is condempned what is the clere valewe therof by yere and aft suche extent made to delyv the halfe therof devided by metys and boundes to the pleyntyffe to have and holde to hym aft the same extent tyll he be of the Issues and prouffites of the same content and satisfied And duringe that tyme he shall be ten"nt p elegit.

Baylly.

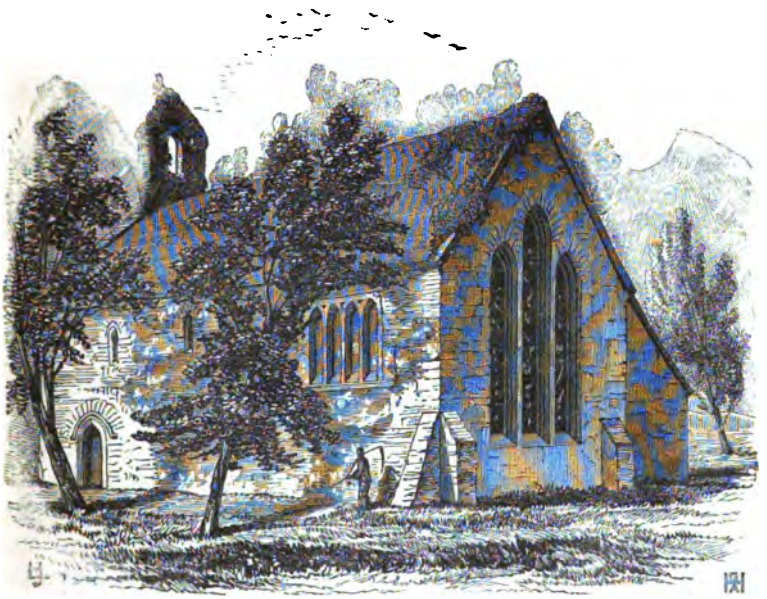
And the Stiward or his Deputee for the tyme beinge or oder Juge or Juges w^tin the saide lordspipp̄ shall at all tymes requisite yeve straitely in commaundem̄t to all Bailles and odir ministres of the Courtes That they and every of theym do hasty execucion of all suche condempnacions trewly whan they or any of theym be commaunded w^tout any favo^r and ov that make trewe Reto^rne and answere at the next Courte how he hath executid his said comaundement And yf the Stiward or his Deputee for the tyme beynge or oder Juge or Juges fynde any defaute or untrowth in the Bailly or odir minist in that behalffe that the Stiward or his Deputee or oder Juge or Juges corect hym or theym so founde in defaute by Imprisonement or amcyment aftir their discrecione.

(To be continued.)

ARVONA MEDIÆVA.

No. II.

Beddgelert Priory.



History of the Priory.—The absence of materials for a connected history of this religious house is a characteristic of its existence, in which it has shared the fate of so many other conventual establishments. It is, indeed, by no means improbable that not many materials existed; or, at all events, that no very striking historical matters connected with it have been left unrecorded. From its very nature, and still more from its position, it was calculated to be an abode of "that peace which the world cannot give," and to remain so until that peace and that good, which existed here, were allowed by Providence to disappear, under the destroying hand of a ruthless tyrant and his rapacious ministers. It is no reproach to the Priory that we know little about it. It was not founded for purposes of worldly ostentation; it

was not intended to be the means of advertising the munificence of the several benefactors; it was placed here for the good of men's souls, for the benefit of future generations of Christians; and, doubtless, it fulfilled that purpose of holy charity as far as the inherent weakness of human institutions would allow.

Situated in one of the loveliest of Cambria's many lovely vales, at the very base of the most august of all her mountains, on the high road of communication, even in the remotest times of civilization, from the ancient Roman city of SEGONTIUM towards MEDIOLANUM, and so into the Salopian plains around URICONIUM; dedicated to God under the invocation of the Virgin, and called the House of the Valley of the Blessed Mary of Snowdon; — it must have been considered in ancient times as a chosen spot of happy meditation, and as secure from all the chances and changes of worldly existence. The surrounding hills were then, no doubt, thickly covered with primæval forests; the scenery must have been far more beautiful than it is even at the present time, when it is reckoned one of the most picturesque spots in the whole Principality; and the retired seclusion of the brethren must have been complete.

It is by no means improbable that some kind of Hospitium had been established here from an early period of the Christian history of Wales, and that advantage was afterwards taken of this circumstance to found a more important establishment. From the words of the charter quoted below, and from what is known concerning the Roman remains of Caernarvonshire, Beddgelert must have been a station, of some kind or another, on what was then the great Irish road by way of Holyhead, and therefore must have been a place much frequented by pilgrims. On the rocks above the church, tradition points out the sites of two fortified posts guarding the double vales; and it may be readily credited that the place and house were not only as the charter states, "Melioris hospitalitatis," but also, "Melioris notæ."[1]

The first name of importance connected with the fortunes of the house, is that of Llewelyn ap Iorwerth, mentioned in

[1] How truly it has regained this reputation in modern times, let all who have experienced the care and attention of Mrs. Pritchard, at the Goat Hotel — the best establishment of the kind in Wales — gratefully declare.

the charters. This prince may have been the principal founder, or he may have consolidated and augmented the donations of others. Whether there be any truth in the well-known romantic tradition, that hangs over the spot, of the Prince slaying here his faithful hound, and which is one of the most striking of the many that haunt our Cambrian mountains, can hardly be decided. It is a pity to reject it, were it only for the poetry of the idea, but it is hard to verify it by any historical document. The Rev. P. B. Williams, in his account of the Welsh Religious Houses, (published in the *Cymmrodorion Transactions*, part iv. p. 245-6,) which, though brief, is valuable, as giving a good synopsis of the subject, conjectures that the name of the place may have been derived from *Bwth*, a hermit's cell, cottage, or bothie, and *Cil-Arch*, or *Cilvach Garth*. W. Williams, in his *Observations on the Snowdon Mountains*, conjectures that Celert or Cilert was the name of some anchoret buried here, and hence derives the name.

The only light thrown upon the history of the Priory is by the charters themselves. The whole of the establishment was consumed by fire, occasioned perhaps by hospitable preparations for some of the pilgrim guests, and all the muniments of the house perished. The Bishop of the diocese, Anian, interfered in its behalf with the King, vouched that he had seen certain charters conveying certain rights, and obtained from the magnanimous and politic Edward a confirmation of all the ancient privileges of the Priory under his royal hand. When, in a future and less generous age, a royal commission was sent to verify the conditions of the religious property of this house, one of the Priors was so imprudent as to produce a charter, the apocryphal character of which he seems not to have been cognizant of; and, with the greatest simplicity, alleged at one moment that *all* the charters had been destroyed in the conflagration, and at another produced one which he maintained was antecedent to that calamity. The Anglo-Norman inquisitors allowed the poor Prior to meditate over this "bull" in one of the royal prisons; but ultimately recovery was given of all the lands, though nothing is said concerning the privileges, of the monastery. And this amounts to nearly all that we know concerning this religious house. Dugdale and Tanner have been able to recover very little; for the references of the latter do

not produce any information when verified, and in some cases they do not seem to have been correctly given; so that the returns of the commission in the time of Henry VIII., together with the long previous *Taxation* of Pope Nicholas V., supply nearly all the materials that are known to bear on the subject.

It was a house of Canons Regular, of the order of St. Augustine; but of how many the brethren consisted is not said. The names of very few of the superiors have transpired; everything remains in uncertainty. Pennant conjectured that it had been a Gilbertine house, from a neighbouring meadow being called Dol y Lleian, "The Nun's Field," but there seems to be no documentary nor traditionary ground whatever for that learned antiquary's supposition. Some female saint may have lived here before the Regulars took possession of the house, and hence the name may have sprung; otherwise there is nothing to guide us even to a conjecture as to the origin of that appellation.

Williams, in his *Observations, &c.*, quoted above, says:—

"Lewis Daron, a Bard of the 15th century, in a Poem, (the purport of which is to solicit David, the Prior of Bethcelert, to bestow on John Wynne, of Gwydir, Esq. a fine bay horse, which he possessed,) extols the Prior for his liberality and learning. Hence we are led to suppose that this monk was very opulent, and a popular character in his time.

"There is likewise an ancient mansion-house near the church, where it is likely the Prior made his residence. In this house is shewn an old pewter mug, that will hold two quarts or more: it is called *Bethcelert Pint;* and any person, who is able to grasp it in one hand, and drink up the contents in ale at one draught, is entitled to the liquor *gratis*, and the tenant is to charge the value of it to the Lord of the Manor as part payment of the rent.

"At Bethcelert lie buried two eminent Bards, namely *Rhys Gôch Eryri*, and *Dafydd Nanmor;* the former died about the year 1420, and, as may be gathered from his writings, at a very advanced age, supposed to be about 120, or upwards. He was a gentleman of property, and lived at Havodgarregog, being the proprietor of that mansion and manor, situated and lying in the county of Merioneth, although it makes a part of this parish.

"The latter lived at *Nanmor*, in the same part of the parish, and died about A. D. 1460. He also seems to have been a man of consequence. They were both learned men in their times, as their compositions testify."

Mr. Rowlands supposed that the Prior had a house at

Llanidan, in Anglesey, where some of the Conventual property lay, and that he often resided there.

ARCHITECTURE OF THE ABBEY. In assuming that the present parochial church of Beddgelert was the conventual church, no great error is probably made. The architecture corresponds to the date of the re-edification in the time of Edward I., and it is not likely that the population of the surrounding district, at that period, required a separate building for their accommodation. At least, no traces of any other religious edifice, no tradition of the former existence of one, remain anywhere in the neighbourhood; and in a country like Wales, where tradition has been so carefully preserved, and may so generally be depended upon, this circumstance may be taken as a convincing negative proof.

On the southern side of the church traces of foundations have been laid bare at various times, and there is reason to believe that buildings of some size existed there in former days. Their nature, however, cannot be determined; they may have formed the cloisters; and the existence of a doorway in the southern wall of the church, as well as a larger one in the western wall, would seem to imply that the Religious may have entered by the former, the laity by the latter. With that apathy, however, for all things telling of the great and good deeds of former days, which has long been a melancholy characteristic of Welsh society, no researches seem to have been carried on with a view to discover any of the remains of the Priory. It is possible that the honour of making these may be reserved for a future and better age, when various memorials of this humble house of God may be brought to light. If so, the deficiencies of this brief account may then be filled up,—should indeed the account itself survive to such an indefinite period.

The Priory church, as it at present stands, consists of a single aisle; but in 1827, when the view given above was taken, the northern aisle was still roofed in. At present only portions of the walls of the latter exist. The church is now eighty feet long and thirty feet wide, in external dimensions; the width of the northern aisle was sixteen feet; the walls are three feet thick, and eighteen feet high to the spring of the roof, above which the ridge of the roof rises ten feet. At the western end is a porch of recent date; above is a single-light Early-Pointed window, and on the

apex of the wall a single bell-gable. In the southern wall is a low doorway, seen in the view, from which, when the repairs were made in 1830, three steps were found leading downwards; thus telling of a considerable accumulation of earth round the walls of the church. The arch of another doorway could be traced mid-way in this wall. In the southern wall, towards the western end, and high up, were two small lancet windows; and again, towards the eastern end, a Perpendicular window of four lights. These valuable features of the original building, which have been entirely destroyed during the repairs, probably shewed from their position that a roof covering a passage, (as in the case of a cloister or an aisle, if the church had one on that side,) existed there. In the northern wall are two wide and beautifully moulded Early Pointed arches leading into the northern aisle. These have fortunately been spared, and, though blocked up and the aisle demolished, serve to give great architectural character to the interior of the edifice. At the eastern end are three lofty and well proportioned lancet windows, of very plain mouldings and rather wide splays, but cruelly shortened within and partially blocked up during the modern repairs, — which seem to have been of the most injudicious kind. Square apertures occur in this eastern wall. The northern aisle had a doorway at the western end. With the exception of the window in the southern wall, the church is of Early-Pointed character throughout, and, though very plain, is a good specimen of that chaste and effective style. The font is hard to be decyphered, being apparently of late, perhaps of Puritan, times. It consists of a wide and very shallow circular leaden basin, set upon a base plastered and covered with wood; there is a plug-hole in the middle, but, being only three inches deep, immersion must have been impossible. Hence it must have been constructed in any but a Catholic age. At present a small porcelaine basin is placed inside it, and serves for the administration of this Sacrament, so that the ecclesiological character of this essential feature of the church cannot be reduced lower. The church is pewed throughout. As the walls are stout, and some of the main features of the church still exist, the possibility evidently remains of a good restoration being made at some future and more enlightened period. The orientation of the building is north-east by

east. In front of the western end, and towards the north-west, is the cemetery, which probably always occupied the same spot. Round the church ash trees grow luxuriantly, and add much to the beauty of the scene, while against some of the walls are wild raspberry bushes, offering in due season abundance of fruit on holy ground.

LEGAL AND PUBLIC DOCUMENTS REFERRING TO THE PRIORY. — Subjoined are translations of the charters and other documents as given in Dugdale, The Record of Caernarvon, &c. Their orthography has been preserved, however erroneous.

No. I.

Dugd. Monast. tom. vi. p. 200, (new edition); *Rymer Fœd. et Convent. &c.*, vol ii. p. 316, A.D. 1286; an 14 Edw. I., *Ex bundella Brevium et Literarum;* an 14 Edw. I., in *Turri.*

To all the faithful in Christ, who shall see or hear these letters, Anian, by divine permission, the humble minister of the church of Bangor, eternal salvation in the Lord. Know that we have seen various charters of divers Princes to the Prior and Convent of the Valley of the Blessed Mary of Snowdon. That is to say, the charter of Lewelin the Great, over[1] all the land of Kyndewewic ap Rennaut; also the charter of Lewelin, son of Griffin, over all the lands of the sons of Ithael de Penard; also the charters of Lewelin, the son of Griffin, over all the land of the men of Trehan, at Kenynbeind and Lecheitaur; also the charter of the Lord Owen over all the Vill, which is called Tref Ybeyrd, in Kynind Meney; also the charter of the Lord Lewelin, son of Griffin, over all that land and place of Beckellers; also the charter of Lord David over all the land which Ierberd Vab Yerfeynt may have had, and Feraul at Epennant; also concerning the said lands we have seen Papal letters, confirmatory with bulls, not cancelled, not abolished, nor in any way weakened in effect. Whereupon, know all, that the said house of the Blessed Mary is the senior religious house in all Wales, (except the Island of Saints, Bardigeya,) and of better hospitality and of more common resort for the poor, and for the English and Welsh travellers, for those passing from England and West Wales to North Wales, and for those going from Ireland and North Wales into England. But, to the no small loss and common deficiency of all, the said house having been totally destroyed by an accidental fire, although in the time of hospitality (licet in hospitalitatis tempore?) it must suffer the greatest destruction, has nevertheless been fully restored by the pious, Catholic and liberal king, by the grace of God, Lord Edward.

[1] Super totam terram; the same government is used in reciting the charters, but not in the case of the Papal letters, &c., where the ablative is used.

And because it is a pious act to assist the afflicted and oppressed, We, by the mercy of God, and the intercession of his Mother, and trusting in the suffrages of all Saints, do mercifully relax forty days of the penance enjoined them to all the benefactors of the said house, assisting it from whatever quarters, who from the goods, granted them by God, have given to it pious alms and other favours, so that they be truly penitent and confessed. In testimony of which, &c. Given at Maesyllan, on the octave of the Annunciation of the Blessed Mary, in the year of our Lord, 1286.

No. II.

Charter of 14 *Edw. I. n.* 5.

The King to the archbishop, &c., greeting. Brother Madoc, Prior of the House of the Blessed Mary of Bethkelert, and brother Hugh, fellow canon with himself of the same house, having come to us, have humbly and devoutly supplicated us that, whereas all the buildings of the Priory itself, and the charters and others their instruments given to that Priory concerning different lands and tenements, have unfortunately been, together with the same instruments lately burnt, we should for the sake of charity take care to make for them and their successors, serving God in the same place some security for the lands and tenements aforesaid; and because the venerable father, Anian, Bishop of Bangor, has sent to us his letters patent, by which he testified that he had seen the charters of divers Princes granted to the Prior and Convent of the aforesaid place, viz.: the charter of Lewelin the Great, concerning all the land of Kindeluluyt, of Pennant; the charter of Lewelin, son of Griffin, concerning all the lands of the sons of Izthael of Pennard; the charter of Lewelin, son of Griffin, concerning all the land of the men of Treban, at Kenynbemd and Letheycaur; the charter of the Lord Owen concerning all the Vill, which is called Frefynerd in Kimidmeney;[1] the charter of Lewelin, son of Griffin, concerning all that land and place of Betkelert; the charter of the Lord David concerning all the land of Adver, in Epenant; the charter of the Lord David of all the land of Legwaret, Vayre, Gneyr, of Penaut; and the charter concerning all the land which Iorverd Vab Yrefeyrat and Steyraul had in Epennant. We, piously compassionating the innumerable losses which the aforesaid Prior and Convent have sustained by the aforesaid combustion, and giving full faith to the laudable testimony of the aforesaid Bishop concerning the inspection of the aforesaid charters, do, for the salvation of our own souls and of the souls of our predecessors and heirs, accept the aforesaid donations of the aforesaid lands made to the aforesaid Priory by the aforesaid donors; and, for ourselves and our heirs, as far as in us lies, do grant and confirm them to the aforesaid Prior and Convent, according as

[1] Tre r' beirdd in Cwmmwd Menai. See Antiquitates Parochiales in *Arch. Camb.*

they have hitherto reasonably used these donations, and to their successors for ever. These being witnesses: the Venerable Father R.[1] Bishop of Bath and Wells, our chancellor; Edmund, Earl of Lancaster, our brother; Gilbert de Clare, Earl of Gloucester and Hereford; Edmund, Earl of Cornwall, our relation; Edmund de Mortimer; William de Breus; Robert, son of John (Fitz-John?) William de Leyburne, and others. Given by our hand, at Canterbury, the 10th day of May.[2]

Among the pleadings in Quo Warranto, 24 Edw. III., (*Record of Caernarvon*, pp. 166, 167,) occurs one, alluded to above, of some consequence to the Priory itself, and also to the character of one or more of its Priors. This document states that the Prior (Prior domus Vallis Beate Marie de Bethkellert,) was summoned to answer to the prince upon a plea of Quo Warranto, and to shew why he and his successors claimed to be quit of "every vexation, talliage, and exaction of courts, and from secular service, and also from suit of mills and hundred courts, and all other courts throughout the whole domain of the prince; and to have the offices of bailiffs, raglots, ringilds and woodwards, and ammobragium, with wild animals and birds, over all their land in North Wales, and with all other rights in any way belonging to the Prince, as well concerning transgressions as forfeitures, so that no bailiffs nor ministers of the Prince or his heirs could have or require anything from the men or tenants of the lands of the Prior and his Canons, but that the said Prior and Canons were to have the whole profit and dominion of the aforesaid lands for ever; and also that the same Prior and Canons should be free and quit of all amerciaments throughout the whole domain of the Prince, and in whatsoever manner they might be liable to amerciaments; and if any of their tenants should be fined in the court of the Lord the Prince, the said Prior and Canons were to have and receive these fines; contrary to the interest and dignity of the Prince," &c. In reply to this, the Prior stated that Llewelyn ap Gruffudd had granted by charter to one of his predecessors (cuidam Priori qui tunc fuit prædecessori ipsius Prioris

[1] Robert Burnell.

[2] These charters, both in the old and new editions of Dugdale, are most incorrect in their orthography of proper names; which, however, we have not ventured to change. Probably these errors arose from want of skill in palæography, or from want of care, on the part of those who originally transcribed them.

nunc,) all the liberties above stated, to have and to hold for the benefit of this house "in free and perpetual alms" for ever; "and he produced the aforesaid charter, which testified the same thing, and of which the date was Kaernaruan, on the day of St. James the Apostle, in the twelve hundredth and seventy-first year of our Lord." The Prior then related how one of his predecessors had appeared before King Edward I., after the conquest of Wales, and, the Bishop of Bangor being present and testifying to the truth of his statement, had rehearsed the calamitous loss of the muniments of the house by fire; and that the King had then granted to the Priory a new charter, which he quoted at length. This document is here recited in the pleading the same as it has been above. Upon this, John de Delves acutely observed, that whereas the Prior had actually produced in court a charter which he asserted to be that granted by Llewelyn, and then had afterwards alleged that *all* the charters and muniments of his house had been destroyed by fire, and whereas it had been actually recognized in King Edward's charter above cited that they had been so destroyed, it was evident that the charter produced under the name of Llewelyn could in no wise be called, nor admitted to be, that very charter by which the privileges in question had been granted. And further, that it appeared by the seal itself of the charter, that it had been newly sealed, and not at the time supposed by its date. Hence, it followed that the charter was false and fabricated, and he claimed that judgment should pass if the Prior claimed his privileges by virtue of this document. He also claimed of the court that the Prior, on account of this counterfeiting and falsifying Prince Llewelyn's charter, should be committed to gaol as a seductor of the Lord Prince, and that all the liberties and possessions of the said house, that is to say its temporalities, should be taken into the hands of the Prince. The Prior, in his justification, declared that he had not counterfeited this charter, nor was he guilty of any action of the kind, nor of any sedition, (*sedicione* probably for *seductione*, as replying to the charges of being a *seductor*,) but that at the time when he was made Prior of the aforesaid house, he found that charter in the state in which it now was, in his Priory. This he professed himself ready to verify to the court in any way it might determine; and on account of this he alleged this charter as good and

true for the maintaining of his liberties. The charter appears to have been put in and examined, and the pleading states that it appeared manifestly a false and counterfeited one, because the wax with which it was sealed was "new and recent," while the date was seventy-eight years previous, and that it was therefore of no avail to the Prior. It was then immediately granted by the court that all the liberties and temporalities of the Priory should be taken into the hands of the Prince, and the Prior is stated to have been committed to gaol. The place of his confinement is not mentioned, but it was probably at Caernarvon Castle, nor does it say anything as to the duration. However, the record ends by stating: —

"Afterwards, in the presence of Richard de Stafford, the aforesaid prior for the recovery of his temporalities aforesaid, and similarly for the other matters aforesaid, (the *liberties* are not here specified,) paid a fine of one hundred shillings, under bail of the following persons: Gervaii. Beneyt. Howelł Moil ap Mad Joȝ ap Ad loit. Mad ap Jor Vaghn. and Mad ap Joȝ Jorw."

These names, given as they are in the Record, may admit of correction. Then follows the entry: —

"Let Io, (John,) the same prior recover his temporalities aforesaid; and let him be liberated from the gaol aforesaid," &c.

On referring to the petitions mentioned in the *Record of Caernarvon*, we find the following at p. 220: — "The Prior and Convent represent by petition, that a mill of theirs at Pennant Wernokyon, in Caernarvonshire, having been destroyed in time of war, they had agreed with one Llewelyn ap Conan, (Leueli ap Conan,) that (they being incompetent to meet the expenses of doing so,) he should rebuild the mill on condition of receiving half the profits, until a certain time, and that this time being then expired, the king's officers had seized on that half of the mill; and therefore they petitioned for remedy of this grievance."

Immediately after this follows the record of a petition from Llewelyn ap Llewelyn ap Conan, (Leueli ap Leueli ap Conan,) son of the above, stating the facts as mentioned in the former petition; and to this, as well as apparently to the preceding, answer is given that the Justiciary will inform himself of the manner and cause of this seizure, and the truth of the fact, and will acquaint the King therewith.

In the Extenta Com. Meryonneth, (*Record of Caernarvon*, p. 281,) in the parish of Llanfair, (Llanvayr,) mention is made of a certain parcel of land called "ter stent of the Prior of Bethkelert; and it gives to the lord the prince, per annum, 2d., to be paid at the festivals of Easter and Michaelmas equally."

PROPERTY OF THE PRIORY.—The first document is the following from the *Taxatio* Pap. Nich. V. (Transcript given in the Record of Caernarvon, p. 230.)

Goods of the Priory of Bethkellard.

The Prior has the grange of Lecheydor[1] and Ippennant,[2] with part of the mills, two carucates of land..	30s	0d	3s	0d
Also he has the grange of Fenhidell[3] and the Vill of Geibi,[4] with the commodities	42s	0d	4s	2½d
Also he has the grange of Haberreich,[5] one carucate of land, and from bees	16s	8d	0s	20d

Produce of the Animals of the Priory of Bethkellard.

The Prior has fifty cows; produce	50s	0d	5s	0d
Also he has twenty-two sheep; produce	5s	6d	0s	6¾d
Sum of the Goods of the Priory of Bethkellard	7l	4s	2d	
Sum of the Tithe	9l	14s	5¼d	

VALOR ECCLESIASTICUS; 26 Hen. VIII.

Monastery of Bethkylhert.[6]

TEMPORALITIES *of the county of Caernarvon, Manor of Bethkylhert.*

	£	s.	d.
Value in rents of demesne lands there, per ann. £1.			
Rents of lands in the hands of divers persons, 6l 6s 8d	7	6	8

In SPIRITUALITIES *in the county of Caernarvon.*

Rectory of Bethkelhert, in the Deanery of Evionydd, value

In the gross in common years, by the scrutiny and examination of the commissioners	6	13	4

[1] Leycheydor. *Rec. Caern. var.* — Llecheidior. *Browne Willis.*
[2] Ippenant. *Taxatio. in Dugd.* — Is pennant. *Br. Willis.*
[3] Fenhydill. *Tax. in Dugd.* — Fentidill. *Br. Willis.*
[4] Geibi. *Rec. Caern. var.* — Gyeberi. *Tax. in Dugd.* — Gwehelyn. *Br. Willis.*
[5] Habersesth. *Tax. in Dugd.* — Tre'r beirdd. *Br. Willis.*
[6] Are we to take this spelling of the word as an early indication of the rise of the tradition concerning Llewelyn's dog, Kyl-hert, or Kill-Hart?

Rectory of Llanviangell-y-Pennaunt,[1] *in the aforesaid Deanery, value in*

Tithes and other profits of the Church in that place, 7. 5. 8; glebe land in the Vill of Llechither,[2] 18s 4d; glebe land in the Vill of Penant, 13s	8	17	0

Rectory of Abererch, in the aforesaid Deanery, value in

Glebe land there, per ann. 5s; tithes and oblations, in common years, by scrutiny, &c. 13l 6s 8d	13	11	8

Rectory of Llan Vaire[3] *and Bettocharmon,*[4] *in the aforesaid Deanery, value in*

Glebe land there, per ann. 3s 4d; tithes and oblations, in common years, by scrutiny, &c. 6l 13s 4d.....	6	16	8

Rectory of Dolwethlan,[5] *in the Deaneries of Issaph,*[6] *Nanconwey,*[7] *and Cruthyn,*[8] *value in*

Glebe land there, per ann. 5s; tithes and oblations there, in common years, 4l 13s 4d.....	4	18	4

County of Anglesey, Rectory of Llanredan,[9] *in the Deaneries of Meney*[10] *and Maltraith,*[11] *value*

In the gross by the scrutiny and examination of the commissioners, with 40s for glebe land	70	3	8
And there remains in the King's hands.....	22	0	0

The subjoined extract, from Dugdale, (*Monasticon*, vol. vi. p. 200, edit. Ellis,) gives nearly all that remains to be said concerning this priory:—

Priors of Bethkelert, (sic).

Madoc occurs in the 14th Edw. I.

Llewellin received the temporalities as Prior 20th May, 15th Edw. II.

His successor was,

John de Leyn; he received the temporalities 10th April, 11th Edw. III.

David Conway was the last Prior.[12]

The site of Bethkelert was granted in the 27th Hen. VIII., in exchange to the Monastery of Chertsey, in Surrey; and in the 29th Hen. VIII., together with Chertsey, to the Abbey of Bisham, in Berkshire. It now belongs to the Earl of Radnor.

[1] Llanfihangel-y-Pennant. [2] Llecheidior? [3] Llanfair. [4] Bettws Garmon. [5] Dolwyddelan. [6] Llechwedd isaf. [7] Nant Conwy. [8] Creuddyn. [9] Llanidan. [10] Menai. [11] Malltraeth. [12] MS. Cole, vol. xxvii. fol. 120, b. This reference proves to be only a marginal note of Cole, (that most indefatigable collector,) copied from the MS. notes in Browne Willis's Abbeys, vol. ii.

There are no ministers' accompts of this Priory in the Augmentation Office; the return made in the Ecclesiastical Taxation, 26th Hen. VIII., is therefore given in lieu of it.

No part of the buildings of this Monastery now remain; nor has a seal, either of the Priory or any of its Priors, been discovered.

Pennant states that he had in his possession a drawing of the Seal of the Priory, dated 1531, and on it the figure of the Virgin and Child; but no part of the legend remained except BETHKELE. Rowlands, in his MSS., says that, on the dissolution, the King gave to the family of the Bodvels, all the lands in Caernarvonshire, that belonged to this Priory; and all those in Anglesey, to that of the Prydderchs, excepting the township of Tre'r beirdd. H. L. J.

MONA MEDIÆVA.

No. VI.

Door-way of the Porch, Plas Coch.

PLAS CÔCH, in the parish of Llanedwen, is one of the most considerable of the ancient residences of the gentry of Anglesey now extant. It was erected by Hugh Hughes, Esq., Attorney-general in the time of Queen Elizabeth, and

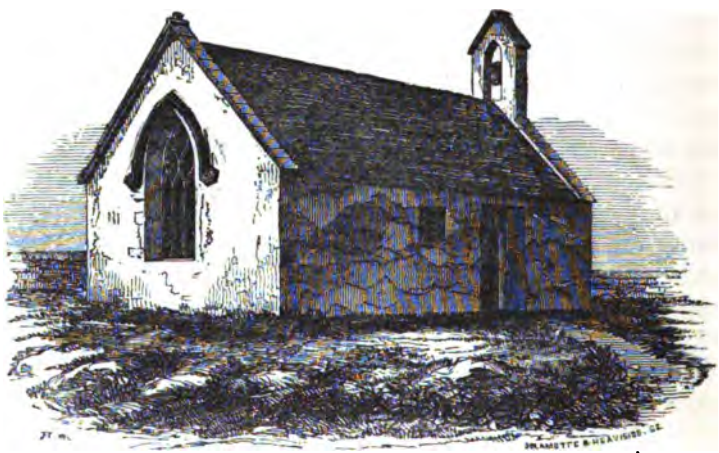
member for the county in the thirty-ninth year of that reign; it is now held by William Bulkeley Hughes, Esq., his descendant, M.P. for Caernarvon, and has been lately much added to and improved. This mansion is built of a red rock found in situ close by, and hence derives its name. The original plan approximated to the form of the letter E. no doubt out of compliment to the reigning sovereign; and this shape has been partly preserved in the recent additions. The whole is a good, but rather plain, specimen of the Elizabethan style; and the effect of light and shade, caused by the boldly projecting wings and porch, is remarkably good. Over the doorway is a small stone slab under a pediment, intended, no doubt, to hold the full armorial bearings of the family; but the only relic of this kind now to be made out is the small shield in one of the spandrils of the doorway, charged with the bearings of Llowarch Bran, founder of the second of the fifteen Tribes, and one of the ancestors of this family. They are Argent, a Chevron Sable between three Ravens, with Ermine in their bills, of the second. A shield in the other spandril has been too much worn away by the action of the weather to admit of being decyphered; the inscription, partially effaced, records the date of the building, 1569. The interior has been lately arranged with excellent taste; and in particular a magnificent dining-room erected, the oaken pannelling of which is exceedingly beautiful. The hall, too, with a double staircase, is an admirable feature. The engraving, executed under the direction of H. Shaw, Esq., represents the house viewed from the terrace to the south-east; it was taken, as well as the view of the doorway, from a drawing by T. J. Maude, Esq., and has been presented by the owner of the mansion, for the illustration of this work, in a manner not less kind than handsome, and calling for the author's warmest acknowledgements.

This parish is remarkable for two other noble mansions, that of Plas Newydd, the seat of the Marquis of Anglesey, and Plas Gwyn, the seat of C. H. Evans, Esq., of Hênblas; but, as both are modern edifices, they do not fall within the scope of this work. The celebrated Druidical remains of the parish are also too well known to need more than this passing allusion. (See Rowland's *Mona Antiq.;* Pennant's *Tour*, vol. ii.; A. Llwyd, *Hist. of Mona.*)

CWMMWD OF TYNDAETHWY. This cwmmwd or commot contains the following parochial divisions:—

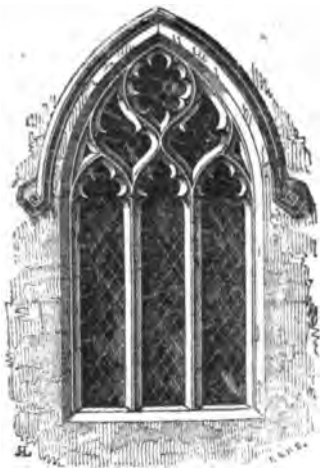
Llanfair Pwll Gwyngyll (rect.) with Llandyssilio (chap.); Llanddyfnan (rect.) with Llanbedr Goch (chap.); Llanfair ym Mathafarn Eithaf (chap.) and Pentraeth or Llanfair Bettws Geraint (chap.); Llansadwrn (rect.); Llanddona (vic); Llaniestin (rect.) with Llangoed (chap.), and Llanfihangel Tinsylwy (chap.); Llanfaes (vic.) with Penmôn (chap.); Penmynydd (vic.); Llandegfan (rect.) with Beaumarais (chap.) It formed part of the ancient Cantref of Rhosfair or Newborough.

LLANDYSSILIO. The church of this parish stands in one of the most remarkable and picturesque situations in Wales, being placed on a small island in the Menai, immediately below the north-west end of the Menai Bridge.



Llandyssilio Church.

It is a small and unpretending edifice, being only thirty-seven feet six inches long and twenty feet wide internally, consisting of a single aisle. The western end is capped by a single bell-gable, and a pointed doorway occurs in the northern wall. The eastern window is a good specimen of the style prevalent in Anglesey during the latter portion of the fourteenth and beginning of the fifteenth century; for, although its tracery has the character of the Decorated style, its cinque-foiled lights and hollow chamfer in the monials assign it to the Early Perpendicular period.



Eastern Window, Llandyssilio.

The font, which stands in the north-west corner of the church, is a plain octagonal basin. The principals of the roof are singular for having their edges chamfered, with square diamond-cut knobs left at intervals along the plane of the chamfer, the vertex of the diamond answering to the original edge of the timber. The effect of this enrichment, thus produced at a very trifling cost, is well worthy of imitation. This church, which is built nearly east and west, is under the invocation of St. Tyssilio, one of the most celebrated saints of Wales, who flourished in the sixth century. (See Rees's *Welsh Saints*, p, 277, 278.) The festival is on November 8th. (See A. Llwyd's *Hist. of Mona*, p. 229, et seq.) The engravings illustrative of this church, have already appeared in an article communicated by the author to the *Archæological Journal*, vol. i. p. 128, and have been again furnished through the kindness of J. H. Parker, Esq.

The church being of very small dimensions, and the population of the parish having been considerably increased from the rise of the village or town of the Menai Bridge,[1]

[1] An opportunity has been lost of making this one of the most beautiful villages in the Principality. From the picturesque and rocky nature of the ground, from its being on the shore of the Strait, and from the proximity of Telford's Great Suspension Bridge, a collection of neat and regularly built houses would have had an excellent effect; whereas it is now one of the ugliest and worst conditioned places in Anglesey.

a project has been lately entertained of building a new church to suit the wants of the inhabitants. If this should ever be carried into effect, it is our earnest hope that no specious principles of mere utility, or accommodation, will induce the promoters of it to choose any other site for the building than the little "Holy Island," on which the sacred edifice has stood from the remotest antiquity. Why should the many recollections connected with this spot be done violence to by the present generation, merely because a village has arisen a quarter of a mile off? Why should not the poetry—the romance—of the idea which first led to the choice of so peculiar—so beautiful a situation, be still felt,—still respected? If the little island were formed into a sacred enclosure, with the village church and school-house upon it, and perhaps a residence for the schoolmaster, or parish clerk, a groupe of buildings might be erected there, which, due regard being had to the analogy of what exists, and to the requirements of the surrounding scenery, would make this one of the loveliest features of the Menai Strait.

LLANFAIR PWLL GWYNGYLL.—The church, which is the only mediæval building in the parish, is remarkable, not only for standing in one of the most enviable situations any where to be met with, but also for being quite unique amongst all the churches of this island, on account of its form.

H. T. J. Llanfair Pwll Gwyngyll. G. A. H.

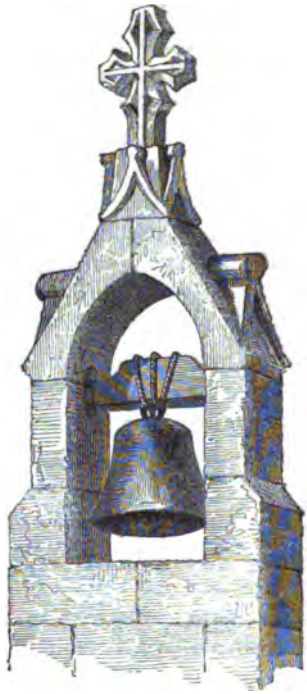
It will be perceived by the above plan that this building has a circular apse at the eastern end; and hence it may be inferred that the chancel, at least, is a portion of the original building erected here before the Anglo-Norman conquest of the country, and before that universal reedification of the churches of Anglesey, which took place in the fourteenth and fifteenth centuries.

The total length of the interior of the building is fifty-one feet, the width at the western end fourteen feet, but in the

chancel eleven feet six inches. The walls externally have been rough laid, and internally bear an endless succession of coats of whitewash, so that there are at present no means of determining the date of the apse from any other datum than its form. The window that occurs in it is a plain square-headed one of two lights, of the seventeenth century. The other windows are all modern; the doorway alone is of the Pointed Style, and of Early Perpendicular date. The font, a plain and exceedingly rude circular basin, most probably that which stood in the original building, is placed on the eastern side of the doorway, close to it, and is raised on a rough base. A modern screen, or railing, runs across the church where the nave is narrowed, and cuts off the chancel and apse; but from the appearance of the plan it may be conjectured that the western portion of the building was a later addition, and that the original one consisted of only the narrower part or chancel, and the apse. An oblong aperture large enough for a man to pass through into the roof, occurs in the eastern wall of the chancel, over the apsidal arch, which is plain and circular. On the northern side of this arch is also an aperture, two feet eight inches square, leading from the chancel into the apse, and perhaps intended for confessional purposes.

A low stone bench runs all round this apse; the altar rails are under the arch; the altar table is placed length, ways in the axis of the church; and, by a most singular ecclesiastical abuse, which seems to have escaped the attention of the superior authorities, a family of lay persons now sit within the altar rails on the southern side of the table, while the officiating priest takes his place on the northern.

The bell turret, capping the western wall, is in singularly good preservation; and is given below as the most complete specimen of such an ornamental feature of a church still extant in the island. The walls of the nave and chancel are not more than two feet thick; and only ten feet high to the spring of the roof; those of the apse are three feet thick, and nine feet high to the centering of the vault. The vault is apparently of rubble, and shews internally three semicircular arches. A minstrel-gallery, of wood, occurs at the western end of the nave. The orientation of the church is East by North. It is under the invocation of the Virgin; and the festival day is on the second of February.



E. L. J. Bell-Turret, Llanfair Pwll Gwyngyll. G. A. E.

LLANDDYFNAN.—In describing the church of this parish a double division of the subject is necessary; (1) of its condition before the late repairs; (2) of its present condition since they have been effected.

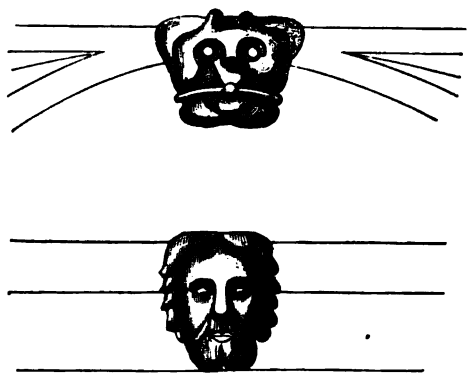
(1.) In 1844 the church consisted of three distinct portions, viz: a chancel, fifteen feet six inches, by thirteen feet six inches; a nave, twenty-eight feet six inches, by sixteen feet six inches; and a western nave, or additional part, twenty-one feet nine inches, by nineteen feet nine inches; all being internal dimensions. Walls and well-proportioned arch-ways divided the middle portion of the church from those that adjoined it. The whole was of good Early Perpendicular date. Over the western wall was a single bell-gable. The principal entrance was through a southern porch, and then under a square-headed doorway, with a nearly circular arch-way underneath into the western part of the church.

E. L. J. Sculpture over S. Doorway, Llanddyfnan. G. A. E.

A trifoliated loop occurred in the porch; and on either side of the southern doorway were trifoliated niches, with crocketed canopies, and crouching monsters as corbels, containing the figures of saints. That on the western side was a female figure with a hood, and book in hand; that on the eastern side was a male figure in a long gown, also holding a book, and apparently with a nimb round the head. Above the doorway was a niche with a crucifixion, as represented in the annexed engraving. It included a representation of the Holy Trinity; but the Dove, which ought to occur between the head of the Father and the Son, must have been chipped off. The whole was thickly covered with whitewash. In the western spandril of the doorway were figures of two dogs; in the eastern figures of a hart and hind.

The key stone of the arch of this doorway bore the uppermost of the two heads given below; but the spectator, on passing under it and looking up, saw the under surface to be sculptured into the lower one. There was a doorway and

entrance in the northern wall opposite to the former one, peculiar for its narrowness, being only two feet nine inches between the jambs, four feet seven inches to the spring of the arch, and two feet three inches thence to the point of intersection. These proportions gave it almost the character of Early Pointed work, but that the mouldings shewed it to be Early Perpendicular. The drip-stone, concentric with the arch, terminated on either side in two sphynx-like monsters, whose tails and limbs occupied the place of the usual return of the drip. A stoup for holy water was on the eastern side of this door inside, and another under a trifoliated recess was on the eastern side of the southern door, while close by stood the font, a plain octagon in form, on a similar undercut base. A wooden minstrel gallery of the seventeenth century occupied the western end of this part of the church.



R. L. J. Sculptured Heads, S. Doorway, Llanddyfnan. G. A. R.

The next, or middle, portion was lighted on either side by two square-headed windows with labels; and here stood the pulpit and reading desk, modern and most unsightly erections, on the southern side. The chancel had the remains of a screen under its arch, and was lighted by two square-headed labelled windows of two lights each, and of good Early Perpendicular work, one on each side. It had also one of the best proportioned eastern windows in the island; of three lights, ogee-headed and trifoliated, running up into vertical tracery in the head of the arch. The inner and outer splays of the arch, worked with deep and wide hollows in the middle of the section, gave a peculiarly good effect of light and shade.

The remains of rude benches, with ends finished as crosses, occurred here and there throughout the church; the principals of the roof had their collar beams rather low, but were softened off by under-struts into nearly circular curves. The summits of the eastern gable, and of the bell-gable, were furnished with the basements of crosses. This church certainly wanted repair, but on the whole it was one of the better churches, and one of the most remarkable in Anglesey.

(2.) In 1846 and 1847 the repairs were commenced and finished, and they are doubly instructive: first as shewing what great advances have been made in taste among country builders and workmen; and next, as indicating how much damage may be done, and even money wasted, by the poor economy of not consulting a good architect. All the main features of the exterior have been preserved, except the bell-gable and the crosses, both at the eastern and western ends. The large eastern window has been well repaired, and the square-headed ones have been nearly put in anew; their workmanship is good; the old ones have been taken as models, and the result is praiseworthy. The southern porch has been fitted with an outer door covered with enormous sham hinges, but the sculptures have been scraped of their whitewash. The northern doorway, however, has been widened unnecessarily, and thus a peculiar architectural characteristic has been destroyed. The bell-gable has been replaced by one so absurdly barbarous as to be below either criticism or description; and both it and the western wall in its upper part were so badly constructed, that though the mortar was then hardly consolidated, large cracks had, in January, 1847, appeared in various places. The mason employed observed, with great simplicity, that the stones of the coping would not remain in their places, but would slide off! so little had the commonest principles of construction been attended to. Some side copings without any object had been put on at other parts of the roof, and, with that on the eastern wall, produced a painfully ludicrous effect. Inside the church has been refitted with a new roof, the principals being on the most unscientific plan, with the ties high, and extra beams put on from the centre of the ties to the wall-plates, as if to aid the outward thrust. The body of the building is fitted with open seats, but the chancel is closely thronged with pews, and the altar table squeezed in

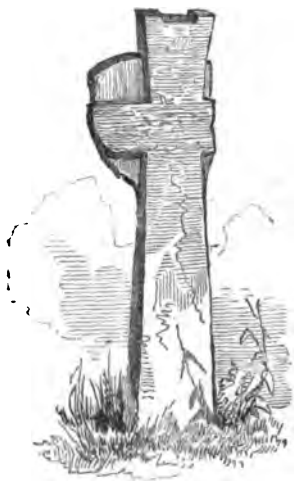
between two unsightly pews, one on either side; the rails being, moreover, in sham, or what may be called carpenter's gothic. The repairs had evidently been well intended; but, from having been entrusted to some one ignorant of mediæval architecture, bad building, needless expence, poor effect, and a narrow risk of ruining the whole building had ensued. The church is, however, not so much injured but that, at a future period, it may be suitably restored.

This church was erected under the invocation of St. Dyfnan, who flourished in the fifth century, and was buried within the building itself. (Rees's *Welsh Saints*, p. 142.) His festival is on the 23d of April. The orientation of the edifice is nearly due East. The large Maen Hir in an adjoining field, towards the South West, was still standing in 1846.

H. L. J. Cross on E. Gable. Llanfair Mathafarn Eithaf. G. A. B.

Llanfair Mathafarn Eithaf. This parish, which lies upon one of the limestone plateaux of Anglesey, has a peculiarily bleak and desolate appearance. The only Mediæval building extant within it is the parochial church, situated in an uneven, rocky, and exposed locality. It is a rather long and low building, consisting of a nave and chancel; the internal dimensions of the former being fifty-two feet six inches by sixteen feet four inches, and of the latter twenty-one feet by thirteen feet; the walls are about two feet eight inches thick, and not more than nine feet high to the wall plate. The western end has a single bell-gable; in the northern wall of the nave is an Early Perpendicular doorway, and a modern square window; while in the southern

wall is a similar doorway and two windows, with a third window in the chancel. The eastern end of the chancel has a three light cinque-foliated window, with flowing tracery of Decorated curves, but of Early Perpendicular mouldings, similar to the eastern window at Llandyssilio. The eastern gable is capped by a simple cross, in good preservation. On the northern side of the altar is an ogee-headed trifoliated niche, four feet ten inches, by eighteen inches, and on the eastern side of the northern doorway is a small water stoup. The font, close to the southern doorway, is small, and of plain octagonal form. In the church yard, to the north west of the church, is a mutilated cross, still erect, with lead in some holes at the top.



H. L. J. Cross, Llanfair Mathafarn Eithaf. G. A. H.

The steps of two stiles, that lead into the church yard, are apparently fragments of very rude and ancient coffin lids, bearing the remains of early devices now scarcely to be decyphered. That at the south western corner of the church yard has a cross traceable upon it; they seem to be anterior to the twelfth century. The roof of this church is remarkable for the quantity of good, but light, timber used in its construction. There are some Druidical remains in this parish. The church is under the invocation of the Blessed Virgin. The festival is on the 28th of February; and the orientation is nearly due East. H. L. J.

Cambrian Archaeological Association.

The following is a complete list of all the officers of the Association appointed up to the present time, and is published by authority of the President: —

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The Right Reverend the LORD BISHOP OF LLANDAFF.
The Right Reverend the LORD BISHOP OF ST. DAVID'S.
The Right Reverend the LORD BISHOP OF ST. ASAPH.

President.

SIR STEPHEN RICHARD GLYNNE, Bart., M.P., F.S.A., Lord Lieutenant of Flintshire.

Vice-Presidents.

The VISCOUNT ADARE, M.P.
The Very Reverend the DEAN of BANGOR.
The Very Reverend the DEAN of ST. ASAPH.
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W. W. E. WYNNE, Esq., F.S.A.

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Secretary for France and Britany.

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JAMES DEARDEN, Esq., F.S.A., The Manor, Rochdale.

General Secretaries.

Rev. H. LONGUEVILLE JONES, M.A., Llandegfan, and Manchester.
Rev. JOHN WILLIAMS, M.A., Nerquis, Mold.

The following are the names of New Members who have been elected since the last list was published:

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Anderson, Sir Charles, Bart., Lea, Gainsborough.
Armstrong, Rev. John, M.A., Tidenham Vicarage, Chepstow.
Bangor, The Right Rev. The Lord Bishop of.
Beamont, William, Esq., Warrington.
Beaver, Hugh, Esq., Glyngarth, Anglesey.
Bosanquet, S. B., Esq., Dingestow, Monmouth.
Chester, the Very Rev. the Dean of, Chester.
Clifford, William, Esq., Perristone, Ross.
Clough, the Ven. C. B., Archdeacon of St. Asaph, Mold.
Curzon, Hon. Robert, Junr., Parham Park, Sussex.
D'Avezac, M., Sécrétaire de la Société Géographique de France, Paris.
Davies, J. M., Esq., Pantyfedwen, Cardiganshire.
Dugard, Rev. George, M.A., Penmaen, Dolgelly.
Edmond, William, Esq , Swansea.
Edmunds, William, Esq., St. David's College, Lampeter.
Evans, Rev. R., Margam, Glamorgan.
Evans, Richard, Esq., Manchester.
Evans, Robert, Esq., Larkfield, Chepstow.
Evans, Pierce, Esq. Aberystwith.
Evans, Rev. John, Llanover, Abergavenny.
Fenton, John, Esq,, Glyn Ammel, Fishguard, Pembrokeshire.
Freeman, Edward A., Esq. B. A., Fellow of Trinity College, Oxford.
Gabb, Baker, Esq., Abergavenny.
Gore, W. Ormsby, Esq., M.P., Porkington, Salop.
Glynne, Rev. H., M.A., The Rectory, Hawarden.
Griffith, T. O., Esq., Oak Farm, Dudley.
Griffith, Thomas Aubrey, Esq., Bridgend, Glamorgan.
Hanmer, Sir John, Bart., M.P., Bettisfield, Flintshire.
Harries, Rev. Edward, M.A., Llandyssilio, Narberth.
Hawkins, Henry Montonnier, Esq., 10, Montague Place, London, and Tredunnock, Monmouthshire.
Hereford, the Very Rev. the Dean of, Madley, Herefordshire.
Hill, the Right Hon. Viscount, Hawkestone, Salop.
James, R , Esq., Aberystwith.
Johns, Alexander, Esq., Carrickfergus.
Jones, Basil, Esq , B.A., Queen's College, Oxford, and Gwynfryn, Cardiganshire.
Jones, Rev. W. A., M.A., Northampton.
Jones, Llewelyn, Esq., M.D., Chester.
Jones, Rev. John, Llanfihangel, Geneurglyn, Cardiganshire.
Jones, Rev. D. E., Llanafan, Cardiganshire.
Jones, William, Esq., Pyle, Glamorgan.
King, Rev. W. Hamilton, Parsonage, Cheetham Hill, Manchester.
Lee, J. E., Esq., The Priory, Caerleon.
Lewis, Thomas, Esq., F.S.A., Colonel of the Monmouthshire Militia, St. Pierre, Chepstow.
Llandaff, the Rt. Rev. the Lord Bishop of, Deanery, St. Paul's.
Llandaff, the Very Rev. the Dean of, Llandaff.
Lloyd, Rev. D., Caermarthen
Loyd, Edwd., Esq. Cheetham Hill, Manchester.
Mainwaring, Townshend, Esq., M.P., Marchwiel Hall, Wrexham.
Meyrick, Frederick, Esq., Trinity College, Oxford.
Minty, R. G. P., Esq. Hon. Sec. Norfolk and Norwich Archæological Society, Norwich.
Morgan, Rev. Charles Henry, M.A., Tidenham House, Chepstow.
Morice, James, Esq., Wallog, Cardiganshire.
Morris, Rev. J. W., Bron Meirig, Cardiganshire.
Niblet, Thomas, Esq., Hon. Sec. Gloucester Archæological Society, Haresfeld Court, Gloucester.
Nicholl, Iltyd, Esq., Usk.
Norris, W. Foxley, Esq., Trinity College, Oxford.
Northampton, the Most Noble the Marquis of, President of the Royal Society, Castle Ashby, Northampton.
Ormerod, George, Esq., D.C.L.,F.R.S.,F S.A., Sedbury Park, Chepstow.
Parker, J. H., Esq., F.S.A., Oxford.
Parry, Rev. Henry, Llanasa, Holywell.
Parry, Mr. Edward, Chester.
Patterson, Rev. J. L., B.A., Trinity College, Oxford.
Phillipps, Sir Thomas, Bart., F.S.A., Middle Hill, Worcestershire.
Powell, W. T. R., Esq., Nanteos, Cardiganshire.
Prior, Rev. John Lawrence, Malden, Essex.
Pryer, Thomas, Esq., 11, Artillery Place, Finsbury Square, London.
Squire, Rev. E. Bernard, Swansea.
St. Asaph, the Rt. Rev. the Lord Bishop of, St. Asaph.
St. David's, the Rt. Rev. the Lord Bishop of, Abergwili Palace, Caermarthen.
Stuart, Robert, Esq., 159, Ingram Street, Glasgow.
Sweeny, Dennis, Esq., Chester.
Tibbs, Rev. H. W., Hempshill Lodge, Nuthall, Nottingham.
Way, Albert, Esq., M.A., F.S.A., Membre du Comité Historique, &c., Wonham, Reigate.
West, Frederick H., Esq., Ruthin Castle, Denbighshire, and Arnewood House, Lymington, Hants.
Williams, the Venerable John, Archdeacon of Cardigan.
Williams, Rev. Edmund Turberville, M.A., Caldecot, Chepstow.
Windsor, the Hon. and Very Rev the Dean of.
Wright, Thomas, Esq., M.A., F.S.A., Membre de l'Institut de France, du Comité Historique, &c. &c., 18 Gilbert Street, Grosvenor Square.

Honorary Members.

The Lady Hall, Llanover.
Miss Angharad Llwyd, Rhyl, St. Asaph.
Mrs. Madocks, Tregunter, Brecon.
Miss Madocks, Tregunter, Brecon.
Miss Jane Williams, Neuadd Felen, Talgarth.

TRANSACTIONS OF THE ASSOCIATION.

THE President has decided that the First Annual Meeting of the Association shall be held at Aberystwith, during the second week of next September. The precise days of the opening and closing of the meeting will be announced to the members in the July number of the *Journal;* and the general arrangements of the proceedings, &c., will then be officially declared. Meanwhile members are requested to make known this circumstance to their friends; and to concert measures, with the General and Local Secretaries, for the preparation of papers to be read to the meeting, for the exhibition of antiquities, &c. Indeed, the sooner the officers of the Association are acquainted with the wishes and the intentions of the members, the more easy will be their task of making the requisite arrangements. To prevent labour being thrown away on subjects already in hand, it may be stated at once that papers are now in preparation on the following subjects: — The Local Antiquities of Aberystwith; the Roman Remains in Merionethshire; and the History and Architecture of Strata Florida Abbey.

By authority of the President, the title of "Patron" of the Association has been appropriated to the Right Reverend the Prelates of Wales; and their Lordships, in the most courteous manner, have signified their acceptance of this office.

A class of Honorary Members has also been constituted by authority of the President, and is especially reserved for those Ladies who may honour the Association with their names.

DONATIONS. — The Treasurer has communicated the following list of donations received by him on account of the Association:—

	£	s.	d.
Sir Stephen Richard Glynne, Bart., M.P., President.....	10	0	0
The Very Rev. the Dean of St. Asaph	5	0	0
The Very Rev. the Dean of Llandaff	5	0	0
Rev. Henry Wall Tibbs	1	0	0
James Dearden, Esq., F.S.A.	5	0	0

JAMES DEARDEN, *Treasurer.*

Manor, Rochdale,

COMMUNICATIONS RECEIVED. — The Local Secretary for Anglesey has communicated the intelligence, by desire of Sir Richard Williams Bulkeley, Bart., M.P., that in uncovering some ground in Dinmor Park, at Penmon, for a quarry, about one hundred yards west of the Priory Church, numerous graves were lately found. They appear to have constituted the parochial burying-place; some of the skeletons found having been identified as those of females. The graves, which all pointed east and west, were mostly formed of rude slabs of stones placed upright to form the sides and ends, the foot-

stone of one grave being the head-stone of another; slabs were then placed on the top as coverings, but no slabs were placed underneath, the bodies resting on the soil. Some of the skeletons were very perfect; but no articles of dress, no metallic nor other ornaments, no coins, &c., were found. The bones have been removed to the present church-yard and there interred.

The Rev. John Williams, M.A., General Secretary, has communicated that whilst the workmen were lately engaged in clearing the foundation of the Old Church, at Flint, which, owing to its dilapidated state, was obliged to be pulled down preparatory to its thorough restoration, several curiously sculptured stones and tiles were discovered, which are likely to throw much light on the character and history of a former edifice, as well as on the date of that which has just been destroyed. These venerable relics, through the kindness of Mr. Brown, the incumbent, are carefully preserved; and illustrations of them will probably appear in a future number of the Journal of the Association.

The Local Secretary for Caernarvonshire has sent word that Lord Newborough has recently repaired a portion of the walls of the town of Caernarvon in a judicious and substantial manner, reflecting great credit on his Lordship's taste and judgment. It was hoped at Caernarvon that Mr. Assheton Smith would also repair his portion of the walls, and then through the joint liberality of that gentleman, the Marquis of Anglesey, and Lord Newborough, the town walls, which are all but complete in their entire circuit, would be in a condition worthy of the castle. The repairs of the castle are going on inside that building, the outside having been finished, and the result is exceedingly satisfactory.

The members of the Association are requested to forward to the Local or General Secretaries any antiquarian information or discoveries that may occur to them; and to consider nothing too insignificant for communication, *if duly authenticated.* In all cases names and dates, and the name and address of the observer, should be given accurately.

Correspondence.

ON ROMAN ROADS TENDING TOWARDS WALES, FROM THE CHESHIRE STATION OF CONDATE, IN KINDERTON, AND FROM THE SALT WORKS NEAR TO IT; AND ON A DISCOVERY OF ROMAN COINS IN ITS VICINITY.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In the first volume of the *Archæologia Cambrensis*, (p. 465,) mention is made of the Roman Station at Condate, in Kinderton, and of the roads diverging from it, as objects of Cambrian interest, with reference to the salt carried into Wales from the pits in its vicinity. As my History of Cheshire is noticed, and as a discovery of coins, since its publication,

identifies, *as a Roman line*, the road from Kinderton to Chesterton, which was previously conjectural only, and *thereby* consigns to the uses of Wales and its marches, other lines tending more to the westward, I subjoin the particulars.

In my account of this Station, (*Hist. Chesh.* iii., p. 2,) I cited Whitaker's own words with respect to his own discovery of it, as time and alterations had made intermediate ravages. In the following mention of three lines of road considered to have diverged from it, in the direction of Wales, (in all which the Ordnance Surveyors coincide with me,) I use modern names instead of those of the Itineraries, for the sake of clearness to the general reader, and waive notices of intricacies in distant points irrelevant to the present discussion, as for instance, with respect to the "*Mediolanum*" of Chesterton, and the other "*Mediolanum*" of the Tanad lately alluded to in your pages. These three lines are as follows :—

I.—The well known Kind Street, bearing from Kinderton on Northwich, and continued thence by the North Watling Street to Chester.—(*Hist. Chesh.* vol. iii., p. 2.)

II.—The line traced by Dr. Bennet, (Bishop of Cloyne,) through Nantwich Hundred in the direction of Wroxeter and the South-eastern Watling Street, and of course towards the Stations of Merionethshire and Caernarvonshire.

III.—The line traced by myself, near the *western* side of Bradwall, by Boothlane, towards the west of Sandbach, which there combines with the results of Bishop Bennet's investigations, as to its continuation towards Worcester and the Severn.

Mr. Whitaker assumed, from local names, from Iter X. of Antonine, and Iter X. of Bertram's Richard of Cirencester, that "another road *must* have extended (from Kinderton) by Street Forge and Red Street to Chesterton near Newcastle. Its *actual line*, however, was unknown when I wrote, and therefore I left the question open, and suggested the *possibility* of its having diverged from Road III. above mentioned.—(vol. iii., pp. 2 and 3.) Very shortly afterwards, the artificial gravel-bank of Whitaker's road was discovered, and line III. (as far as can be gathered from the direction of its clearly distinct commencement) may now be left to pursue its south-western course towards the valley of the Severn, without necessity for ramification or deviation.

This gravel bank was found accidentally, about two feet below a peaty surface, by a tenant of my late relative, Dr. Latham, in opening a water-course through "Brindley Moors" farm, on the *eastern* side of Bradwall. This is exactly in Whitaker's conjectured direction, and its genuineness was further attested by Coins, as follows :—

In 1820, a mole-catcher, working in Brereton, at a short distance from the farm mentioned, and that of about four miles (direct) from the Kinderton Station, at a point where a small brook is crossed by the footpath from Brereton to Sandbach, struck his paddle against something resembling a mass of fused metal, contained in a decayed box, but afterwards found to consist of about a thousand Roman Coins, bound together by verdigris and rust. Nearly six hundred of them are in my possession, which are partly broken and corroded, and partly good specimens of the denarii ærei of Gallienus, Claudius II., Tetricus, the two Tetrici, Victorinus, and Diocletian.

This discovery, so near to the central point of the diverging roads, gives strong confirmation of the genuineness of the Station itself, which has been unattested hitherto by such evidence, and (as before mentioned) completely proves the Chesterton line to have been distinct from the Welsh communication.

With respect to the passage relating to King Henry's efforts to embarrass the Welsh by obstruction of Cheshire Salt Pits, cited from a translation of Camden, (p. 466, *Arch. Camb.* vol. i.) it may be doubted whether the translator, and whether Camden himself, in his genuine Latin text of 1607, referred to Middlewich alone, or to all the Wiches, but it is clear that Camden's author, Matthew Paris, referred to all.—"Rex (Henricus) puteas fecerat salinarum de Witz obturari et everti." This citation proves resort of the Welsh in 1245, probably in continuation of previous traffic. It is observable, however, that DOMESDAY, which notices minutely the interests of the Earl Palatine and his tenants in the Salt works, and the restrictions imposed on the merchants who carried salt for sale *within the Cheshire Hundreds*, says nothing of *supply to the adjacent realm of Wales*. It is, however, clear, that a devastation, like the subsequent one of Henry III., had taken place when the conqueror's army entered Cheshire, and within the salt districts in particular, and it is probable that the traffic had not been restored, or regulated, when DOMESDAY was compiled.

I remain, Gentlemen, yours very truly,

GEO. ORMEROD.

Sedbury Park, Chepstow, Feb. 13, 1847.

TURPILLIAN AND BROCHMAEL INSCRIPTIONS.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In a notice of the *Archæologia Cambrensis* contained in the last number of the *Journal of the British Archæological Association*, published on the 1st inst., the writers (T. W. and C. R. S.) suggest that the stone bearing the Turpillian inscription (*Arch. Camb.* vol. ii. p. 25) may have been broken, and the suspected Oghams merely a broken line giving the age of the person or persons, to whose memory the monument was erected. This is an ingenious suggestion, but had the writers seen the stone itself, (to say nothing of the similar arrangement and number of the oblique strokes to the Kenfegge marks,) I am sure they would not have proposed such a suggestion.

They further suggest that the eighth letter in the first line of the Brochmael inscription (p. 30) is not a G, being more of the shape which S occasionally takes; that the third letter in the second line is surely not an M; and that the letter preceding the word CAUNE, in the third line, looks much like an F. I refer these writers to the numerous examples of the letter G given by the Benedictines, (Nouv. Tr. de Dipl. pl. 20, 21, 37, 42, &c.,) where they will find the G exactly of the form represented on the stone. It is rather extraordinary that the writers should have fallen into such a blunder, seeing that in a preceding article of the journal (signed with the initials C. R. S.,) the letter G occurs twice in the words VIRGO and DIOGENES, copied from the Roman Catacomb Inscriptions, having precisely the same sickle shape as on the Brochmael stone. I have no hesitation in re-affirming the third letter of the second line to be an M, whilst the want of a middle cross line (to say nothing of the correct spelling of the word *Ejus*,) proves the tenth letter of the third line to be an S of the ordinary Irish and early British form.—I am, Gentlemen, your very obdt. servt.,

JNO. O. WESTWOOD.

Hammersmith,
12th February, 1847.

ANCIENT WELSH VERSION OF THE GOSPELS.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I trust you will allow the following interesting Circular of an Archbishop of Canterbury of former days to appear in your truly patriotic publication. The Latin original is given by Browne Willis, in his *St. Asaph*, App. xxii., pp. 54 and 55.

The Circular mentions a singular fact, namely, the existence of an ancient Welsh version of the Four Gospels, called *Eueggulthen*, kept in the Cathedral Church of St. Asaph, and carried about by the canons for exhibition, as a highly valuable relic. It was in the Cathedral, it is said, at the time of the Roman Catholic Bishop, Goldwell, who was deprived of his benefice on the accession of Queen Elizabeth, when he withdrew to Rome; and it is supposed the Bishop took the manuscript with him to Rome. He was a learned man, and set a great value on the manuscript; but it was never seen after Bishop Goldwell had left. Inquiries have been made after the MS. in the Vatican, but it could not be found there. Bishop Goldwell is said to have died at the English College in Rome; and there is a picture of him now in the Convent of the Theatins, in Ravenna. No inquiries have been made after the MS. in either of these two places.

Now, should these observations come under the notice of some of your antiquarian readers who may have friends in Rome, I should, for one, be everlastingly obliged to them for setting on foot an inquiry both at the English College, and at the Convent of the Theatins, to see whether they contain the manuscript or not. Should it be still in existence, it would rejoice the heart of many, and mine in particular.

Bishop Goldwell was succeeded by Bishop Richard Davies, afterwards Bishop of St. David's. When at St. David's, Bishop Davies assisted Sir William Salesbury in translating the New Testament into Welsh, the first translation of the New Testament that ever appeared in print.

In his preface, or rather in a letter prefixed to this edition, Bishop Davies mentions his having seen, when a lad, a manuscript translation, into Welsh, of the Five Books of Moses, at the house of an uncle of his; but which, he stated, was afterwards lost. In his letter, he produces several strong reasons in favour of the Bible, or at least great portions of it, being early translated into Welsh; and what is most remarkable, he makes no mention whatever of the *Eueggulthen*, or the Four Gospels, to which the Archbishop's Circular refers. I take it, therefore, for granted, that he was entirely ignorant of its existence. Yours, &c.

BALAON.

Translation.

The Circular of John, Archbishop of Canterbury, in favour of the Canons of St. Asaph, in Wales, carrying about the Scriptures.

Brother JOHN, &c., to all Clergymen, as well as Laymen, in the Dioceses of Coventry, Lichfield, Hereford, and the Welsh Dioceses, health and peace everlasting in the Lord. *The book, or text of the Gospels, belonging to the Church of St. Asaph, commonly called* EUEGGULTHEN, which, as we have learnt, is held in great veneration in parts of Wales, and the Marches, among all classes, and is, for divers reasons, sometimes honourably carried about the country, as a holy thing, by clergymen of the aforesaid Church; We have been led to recommend the text to your community, as well as the persons here described, who carry it about, beseeching you so far, by your reverence to Christ, who is the author of the Gospels, to allow the clergy-

men spoken of, journeying among you with the above mentioned text, to rejoice in the benefit of safety and peace in their going, tarrying, and returning.

Given under our hand, 14th July, in the year of our Lord 1284.

TOMBS OF THE BERKROLLS FAMILY.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I should be obliged to any of your Glamorganshire correspondents for an account of the effigies on the tombs in St. Athon's Church, of the Berkrolls family, as well as the pedigree of that family. Sir Lawrence Berkrolls, who died in 1411, was, I believe, the last of the family. In Llansanor Church, near Cowbridge, is to be found an effigy of a knight; I conclude it belongs to some of the Basson family, from whom the Gwyn' possessed Llansanor. Any light thrown on these subjects will be very useful to an Antiquary, and make, if possible, your valuable work more interesting to

Yours obediently,

February, 1847. Z.

A PASSAGE FROM TALIESIN.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In the ancient Welsh Bard Taliesin's Poem of the Battle of Argoed, there is a passage which describes the haughtiness of Flamddwyn, or Ina, King of Northumberland, when, in the insolence of success, he demands hostages of the Britons, in the hour of *their* discomfiture, and of *his own* triumph; and the indignant refusal of them by his determined adversaries, who preferred fighting to the last extremity rather than yield to what they considered degrading terms. This passage has been frequently paraphrased, but probably never fairly translated. The original runs thus:—

Attorelwis Flamddwyn fawr drybestawd
A ddodynt gyngwystlon? a ydynt parawd?
Yr attebwys Owain ddwyrain ffossawd,
Ni ddodynt iddynt, nid ynt parawd;
A Chenau mab Coel byddai gymmwawg llew,
Cyn y talai o wystl nebawb.

The following spirited paraphrase of this passage appears in Jones's *History of Breconshire.*

"Flush'd with conquest, Flamddwyn said,
Boastful at his army's head,
Strive not to oppose the stream;
Redeem your lives, your lands redeem.
Give me pledges, Flamddwyn cried;
Never! Urien's son replied:
Owen of the mighty stroke,
Kindling as the hero spoke:
Cenau, Coel's blooming heir,
Caught the flame and grasped his spear;
Shall Coel's issue pledges give
To the insulting foe and live?
Never such be Briton's shame:
Never, till this mangled frame,
Vanquished like a lion lie,
Drenched in blood, and bleeding die."

Unfairly treating the above as an English translation, and not a paraphrase, as it is, Theophilus Jones somewhat disingenuously attacks it in the following stinging couplet:—

"The sterling bullion of six British lines,
In *English wire*, through eight bright couplets shines."

As a matter of fair play to the satirized party, I must protest against the assertion so often made by my countrymen, and insinuated in the above epigram, that an English translation of Welsh poetry cannot be condensed into an equal number of lines with the original. With great deference to the numerous Cambrian opinions opposed to mine, I beg leave to submit to your readers the following *six lines*, which pretend to be a translation of this Welsh passage; by which temerity, I am aware, I place myself at the mercy of a party whose name is legion.

Flamddwyn the great, with recent conquest cheer'd
Cried, "Give they hostages? are they prepared?"
Brave Owen, of the uprais'd brand replied,
"They'll not give hostages—they are denied!
And, like a lion, Cenau, Coel's son,
Will rush to battle ere he yieldeth one!"

Fidelity in the translation is all that is here aimed at; as to the *sterling bullion* spoken of in Mr. Jones's epigram, I fear, to confess the truth, there is very little of it in this small affair, either Welsh or English.

Yours obediently,

Abergavenny, 10th August, 1846. LLEWELYN PRICHARD.

Miscellaneous Antiquarian Notices.

CAMBRIA ROMANA.—A club of gentlemen is now forming for the personal examination of all the Roman antiquities in North and South Wales and the border counties, and for the compilation of a complete *Cambria Romana*. As this is a work of great labour and time, we request our readers and correspondents to contribute their aid, so far as to favour us with whatever observations and information may occur to them on this subject. Any indications of Roman camps, roads, buildings, coins, &c., will be particularly valuable, and will be duly acknowledged. In this, if in any, enterprize, "the smallest donations will be thankfully received." We would recall to the recollection of our readers the "Questions and Instructions on Roman Remains," published in our first volume, pp. 353, 416, as good guides for any person who wishes to turn his attention to enquiries of this kind. The number of the club is not yet complete, but we do not recommend any except hard-working, we may almost say hard-reading and hard-walking, antiquaries to seek for admission into it; inasmuch as the amount of patient, long-enduring, labour required for observations of this nature,—extending, as they must, over several years,—will be very great. Communications on this subject may be addressed to the Editors.

ROMAN ROAD OVER CADAIR IDRIS.—Some of our Merionethshire friends would greatly oblige us by making a note of the following communication, sent by a gentleman well acquainted with that county, and by endeavouring to find out the ultimate bearings of this line of road. "Upon the east end of Tyrrau Mawr,—the western point of Cadair Idris,—is a zigzag path descending the mountain, and which is said to have been a Roman

road. It is to be seen from a great distance; though it is not now so clearly developed as it was some years since. This road may be expected to be found raised above the surrounding turf."

The very curious set of moulds for casting metallic spear-heads and celts, lately found in Anglesey, and accurately engraved in the *Archæological Journal*, vol. iii. p. 257, has been purchased by James Dearden, Esq., F.S.A., Treasurer of the Cambrian Archæological Association. The forms of the moulds strongly resemble those of certain Roman and Greek weapons, and a learned correspondent has suggested that these moulds are not of British origin.

Kilpeck Church, Herefordshire. — A subscription has been set on foot for the repairs of this highly curious relic of Early-Norman architecture, and a committee has been formed, at the head of which is the Very Rev. the Dean of Hereford. Mr. Cottingham, the architect, whose late repairs of the Norman Tower at Bury St. Edmund's, at Hereford Cathedral, at Rochester, &c., have done him so much honour, is entrusted with the work; and we shall be glad to hear that the list of names is speedily filled up. As yet only about £250 have been raised; but a sum of £600, in all, is wanted in order to do justice to the building, which is one of the most remarkable of any on the Welsh border.

Llan Darfel, Merionethshire. — We observe, in a letter in the last series of Sir H. Ellis's *Original Letters*, that a gigantic image of St. Darvell Gadarn was brought from this village at the time of the Reformation and burnt in Smithfield. It appears that the parishioners offered £40 — a vast sum of money in those days — to redeem it; but Cromwell's agents would not let it remain. Can any of our Merionethshire correspondents give us information concerning this church and parish? Can they find any traces of this transaction in the parochial registers or other local documents?

Bangor Diocesan Church Building Society. — A most excellent and important regulation has lately been adopted by this society, to the effect that in future no grants of money shall be made for building, repairing, or enlarging churches unless the plans, estimates, &c., in each particular case, shall have been deposited with the society at least three months previously. By means of this simple rule, ample time will be given for enquiry into the merits of whatever plans, designs, &c., may be sent in; and, from the character of the members of the committee, it may be confidently expected, not only that all undue cost of estimates will be closely looked to, but also that proper regard will be had to the maintenance of sound principles of ecclesiastical architecture. The Vandals have not had a more effective check than this put upon their proceedings for a long time.

Clynnog Church. — We understand that steps are taking in influential quarters, in the diocese of Bangor, for procuring funds towards a complete restoration of this remarkable cross-church. It will be highly satisfactory to learn that so fine a building is put into a suitable condition of repair. We trust, too, that on this occasion the holders of the rectorial tithes will bear their part of the expenditure, in a manner worthy of the church and of Jesus College.

Tower of Valle Crucis Abbey. — A correspondent has called our attention to the following passage in Churchyard's *Worthiness of Wales*, printed A.D. 1587, from which it would appear that the central tower of

the Abbey was then standing. Speaking of Llangollen, Churchyard says,

> "An Abbey nere that mountayne towne there is
> Whose walls yet stand, and *steeple* too likewise."

Whenever the rubbish is cleared away from the interior of the abbey,—but "woe worth that day" for the lovers of the picturesque!—we conjecture that many treasures will be brought to light.

THE TUDUR FAMILY.—Can any of our correspondents furnish us with information as to the remote ancestor of Major Tudur, of Tenby, South Wales, who is supposed to have emigrated to England about the beginning or middle of the 15th century, having married an English heiress who had estates in Rutlandshire, Oxfordshire, and Berkshire, which estates remained in the family until 1767. His descent from Marchweithian, founder of one of the fifteen tribes of North Wales, down to about A.D. 1670, is required.

ADDITION TO THE LIST OF REPRESENTATIVES IN PARLIAMENT FOR THE COUNTY OF MERIONETH.—In 1674, "William Price, Esq.," Col. Wm. Price, of Rhiwlas, occurs as M.P. for the county.—W. W. E. W.

A GOLD NOBLE of Edw. III. has lately been found in a field near Penmaen Mawr, Caernarvonshire, and is now in possession of Mr. Roberts, watchmaker, Bangor.

ERRATA.—We have erroneously stated in this present number, p. 109, that the gold Nero was found on Moel Fenlli. It was discovered in 1823, in a field on a farm at Llanrhydd, in the vale of Clwyd, not far, however, from the base of that mountain.—Vol. ii. p. 95, for "Cors-y-Gedol" read "Nannau;" the Vaughans of Cors-y-Gedol are from a different stock.

MARGAM, GLAMORGANSHIRE.—A correspondent wishes to learn, from some of the Glamorganshire antiquaries, where an inscribed stone, taken from Margam Mountain by Dr. Hunt, now is; and also, whether the inscription on it be of the same nature as that on the Kenfegge stone?

THE HEROINES OF WELSH HISTORY.—This is a tempting title for any work, and we hope that the author will come up to our expectations and do justice to the subject. Mr. Llewelyn Prichard states, in his prospectus, that he intends comprising in it "Memoirs and biographical notices of the celebrated women of Wales, especially the eminent for talent, the exemplary in conduct, the eccentric in character, and the curious by position, or otherwise."

Reviews.

1. THE EXISTING REMAINS OF THE ANCIENT BRITONS, WITHIN A SMALL DISTRICT LYING BETWEEN LINCOLN AND SLEAFORD; &c. By the Rev. G. OLIVER, D.D. 1846, pp. 57.

Although this little work relates to antiquities found on the eastern side of the Lloegrian land, yet, inasmuch as it concerns the habits of our Celtic forefathers, and perhaps of some true Cymry, we do not hesitate to introduce it to our readers.

> "Nihil *Celticum* à me alienum puto."

Dr. Oliver, whose learned works on Freemasonry are so well known, and who has already shown himself an antiquary in another line, by his *Account of*

the Religious Houses formerly situated on the Eastern side of the river Witham, gives in this short pamphlet an interesting account of numerous British Barrows, and other remains, in one of the most open parts of Lincolnshire. A considerable number of notes accompany the text, and evince, as might be expected from the author's character, much deep reading. We are rejoiced to find him so well inclined to Celtic antiquities, and we cordially invite him to step over the Marches, and come with us to explore some of our Caernarvonshire and Merionethshire carneddau.

The Lincolnshire barrows Dr. Oliver considers to have been often intended as beacon-stations: —

Many of these hills were used for beacons, and the telegraphic system was carried to considerable perfection in this district. Intelligence was conveyed by means of a fire by night and a smoke by day; and on urgent occasions by the simple expedient of shouting to each other from the summit of these beacon hills, which were frequently dedicated to Teut, whom the Romans called Mercury. And many of them are called Teut hills to this day. Cesar noticed this practice and has recorded it in his fifth book of the Gaulish wars. He tells us that the system was carried to such perfection, that on urgent occasions, the people might be raised in twelve hours through a tract of country 160 miles in extent. And his assertion is amply borne out by the appearances in the country south of Lincoln; for a line of beacons extended along the heath; another occupied the ancient road from Lincoln to Sleaford by the towns; and a third pervaded the high land that skirts the fens by Walcot, Timberland, &c., which at that period was flanked with by a deep and impervious wood, where their sacred and mysterious orgies were periodically celebrated.

In addition to these beacons, detached tumuli are distributed through the whole of the district. At Kyme, on the east side of Cardyke, is a tumulus of large dimensions, from which were taken in 1820 some British spear heads; and the prospect from its summit is very extensive. At Anwick were several; as also at Aswardby and Asgarby; at Burton, Catley, Kirkby Green, Haydor, Heckington. Scredington, Silk Willoughby, Quarrington, Walcot, Linwood; and they exist in some other places, where the appearances are so remarkable as to merit a particular examination.

On the high ridge of the heath, as I have already observed, is a series of lofty conical mounds, though much reduced in altitude by the plough, at the distance of about half a mile from each other, which retain the name of beacon hills; all composed of fictitious soil; and extending along the whole line of heath. One of these hills on Blankney heath is a cairn or tumulus of stone; another on Scopwick heath is called Butter hill, and is composed of a light sand heaped on a surface of limestone. From this eminence the prospect would extend over an ancient camp in Blankney parish, called Castle Banks, to Lincoln, before the heath was planted. It commands the whole line of beacons from that city to Sleaford by Metheringham and Blankney; and through an avenue in the hills towards the north-east, the wolds between Spilsby and Louth are distinctly visible. From another mound on the same heath the view extends to Wragby. There is a remarkable barrow on the heath within the precincts of Temple Bruer which is composed of clay. This beautiful mound has been much reduced in its dimensions by the process of agriculture; but at this time it measures 270 feet in circumference at the base. It is doubtless funereal, although it bears the name of Mill-hill, as having subsequently been the site of the Temple mill; for by excavations made in the summer of 1832, I found manifest tokens of an extensive interment, in calcined wood, straw, and bones of both men and horses, forming a nucleus in the centre of the clay, which was brought from Wellingore, a distance of two miles.

We cannot, in our limited space, give any thing like a complete sketch of all the Celtic remains in this district; though they seem to be of high interest. The following quotation will serve as a specimen: —

So numerous were the British tumuli in the small district before us. They form a striking evidence of the occupancy of that singular people; and their identity is confirmed by the existence of a monument which cannot possibly be attributed to any other race of men. I allude to the stone idol at Anwick, alluded to in the History of Religious houses, p. 172. It is evidently of a very high antiquity, and perhaps coeval with Stonehenge, which is perhaps the most ancient monument at present existing in the world, and was probably erected by the Hord Gaeli, the first

settlers in the island of whom we have any account. It occupies an imposing situation on the sloping side of a hill, which commands an extensive prospect; and a considerable number of people might conveniently assemble on the plain to witness the sacrifices that were periodically offered to the deity of which it was the visible representative. It retains its primitive appellation of the "Drake Stone," and stands about half a mile from Anwick Church. In magnitude it measures about 6½ feet long by 4½ broad and 7 feet high, and may perhaps weigh 20 tons. The upper part is flat, and the lower extremity has been so contrived as to present an artificial aperture through which the human body might pass in a prostrate position; and it is of an oval or egg-like form, because the Egg was an emblem of divine power; and the name a corruption of Draig, the Celtic appellation of one of the chief deities of ancient Britain, who was no other than the patriarch Noah, who was almost universally worshipped as the regenerator of the world.

2. ITER LANCASTRENSE. A Poem, written A.D. 1636, by the Rev. RICHARD JAMES, B.D., Fellow of Corpus Christi College, Oxford; now first printed from the original MS. in the Bodleian Library, Oxford. Edited by the Rev. T. CORSER, M.A. (CHETHAM SOCIETY'S PUBLICATIONS. Vol. vii. 1845.)

This curious work, which from its title might be supposed to have no reference to Wales, will be found from the subjoined extract to be worthy of the perusal of the Welsh antiquary. The poem forms but a small portion of the publication, being preceded by a long literary and biographical account of the author, and followed by a copious body of notes; in the compilation of which the editor has evinced great industry and research. Indeed it is highly creditable to him as an author to have been able to build up a volume round so small a nucleus. James was a learned man of his time, and a traveller as far east as Russia. Mr. Corser says of him:—

In 1636, James wrote the Poem *Iter Lancastrense*, which forms the text of the present volume, and is now published for the first time. He appears to have arrived on a visit to Heywood Hall, in Lancashire, then inhabited by the ancient family of the same name, and whilst enjoying the hospitalities of that mansion, to have made various excursions to different parts of Lancashire and Cheshire, and even to Derbyshire and Flintshire, which are described in the poem.

The Poem itself may be considered as one of the most interesting and remarkable of James's writings, both from the subjects of which it treats, and the singular and affected style in which it is composed. It may be almost said to be made for annotation; as indeed the author seems to have thought, by his own frequent marginal observations; and his quaint phrases, ancient proverbs, and constant allusions to the works of the learned, with which he was so conversant, as well also as his local notices, require frequent elucidation.

The extract which we give from the poem will speak for itself, and will be very intelligible to all men of Flint and Holywell. We should premise that James bore a most inveterate hatred towards the Roman Catholics.

——————————— I joy to tell
Our next niew sallie to ye holye well,
Foure miles beyond Flint castle, where our age
Doth yet behould à doting pilgrimadge.
Authors, yt legends write and holye tales
Without book, say yt whilom dwelt in Wales
An amorous young prince calld Caradoc,
The sonne of Alaine, born of Royal stock,
Enflamd of loue of fairest Winefride,
Lord Thebith's daughter, whoe had promised
Vppon Beunous preaching, to liue aye
A votall virgin till hir dying daye
But, when hir parents vnto church were gonne,
Into ye house came Caradoc anonne,
And, as he found hir setting by ye fire
Vndrest, he quickly opend his desire.

To which she mildely sayd, "pray, Sir, let be,
Until my parents from ye church you see
Returned; you are ye prince, and soone may gaine
Their good consent to make their daughter raigne
A Queen by marriadge: better cloathes I will
In ye meane time put on, for to fulfil
Your lawfull pleasure." To hir chamber so
She went, and soone doth through à posterne goe
To save hir self. She fled, he did pursue;
Loue grew to rage, and forth his sword he driew,
With which at one blowe, with an angrie looke
Hir louely head he from hir bodie tooke.
The head fell downe, and tumbling rowled was
Into ye Temple where ye priest said mass:
Beunous was ye priest; so ghastly sight
Sett him and all ye people in à fright:
Yet takes he up ye head, and marches on
Vnto the body with procession.
Curse falls on Caradoc, and he with it
Doth vanish straightway to infernall pitt.
The holy man doth often kisse hir face,
And then it aptly on hir body place.
Bothe covered are with mantle, till he goe
Againe to church and end his masse belowe,
First breathing in hir nostrils; by which breath,
At their returne, she raised is from death
As from a sleepe, he praiyng, and ye men
Whoe there came with him, saying, "Lord, Amen;"
And raised is as perfitt as before,
Saving yt all hir after life she wore
A circle in ye juncture white as milke,
Which seemd to view a thread of finest silke:
And so, not loosing aught but in her name,
She thence from Breuna Winefride became.
With Britaines wen is white; but stained red,
Still are ye stones where ravisht was her hed
From off hir bodye in à fountaine cleere,
Which at this cruell deede did first apeere,
Since curing each disease, each sore and grief
In those which of this Ladie seeke relief.
Reade Surius and Baronius, whoe more,
From Thomas Asaphs Bishop keepes in store.
But Capgraue says, and truth he says I weene,
All things yt are related are not seene.
Nay, here we see, ye lame, ye halt, ye blinde,
Bothe rich and poore, no health can ever finde,
And manye pilgrims dye vppon ye place,
Whoe on their bare feete seeke hir healing grace.
Nay, nothing of the name of Winefride
Is in Geraldus or Galfridus read,
Whoe ye surveye did write and ye storie
Of their deere Wales, in which they glorie.
Theis learned clercks of Wales of her kniew naught,
Or waud such tales as Salope Robert brought;
They neither him nor yet Elerius cite,
Though summe men say they bothe of hir did write.
But here to Templers cell were monkes put in
Vnder our seconde Edward: then beginne
Theis craftie fables: stories they invent;
They purchase pardons which from Rome are sent;
They builde à structure, chappell, cloysters rownd
Aboute ye well; to put off clothes they founde
A joining roome: in seventh Harryes time
And in Queene Maries, with such toys they chime

Much people in with coyne to buye no health,
But to encrease their Greene-field Abbyes wealth.
The smocks which now for bathing we doe hire,
Were then belike theis monks rent and desire.
From natures secretts poets storyes faine;
Naught else of poets doe theis monks retaine.
This faire cleere spring, which courses through ye hills
Conveys summe mettall tincture in hir rills,
Which they make staine of blood.

3. Lays from the Cimbric Lyre. By Goronva Camlan. 1 vol. 8vo. pp. 271. London: W. Pickering. 1846.

This is a volume of Poems emanating from a son of Cambria exiled to the banks of the Cam; and we have to congratulate him on this effort of his Muse. The poems are on a great variety of subjects, few of them long, and most of them in the form of short odes. Throughout them there breathes a truly poetic spirit, and they are tinged with a veneration for antiquity which especially recommends them to our notice. From what we have now before us we are inclined to expect more important productions on the part of the author; we observe in him much vigour and harmony,—both of them essential qualifications,—and no doubt they will shine forth more prominently when he shall have arrived at the maturity of his powers. The following is a favourable specimen of the poet's style:—

WELSH RIVERS.

Dost thou ask of old immortal streams?
  Go and climb Ereiri's steep,
Where the rainbow-winged angel dreams
  Hover o'er the poet's sleep:
'Tis there where Memorie's bright-eyed daughters
Play by the Glaslyn's azure waters.

Does thy heart beat high at actions brave?
  Go and gaze on the gentle Wye;
'Twas the scene of Freedom's bloodie grave,
  And Llewelyn's latest sigh.
Ah, lightlie deems the stranger cold
Of all our patriot brave of old.

Go and muse by the Conwye's roaring fall,
  Where the rocks are white with foam;
Or the glen where it sleeps 'mid forests tall,
  Which o'erhang its amber home;
There let the bardic waves prolong
The memorie of our sons of song.

Thou wilt love in the Vyrniew's pleasant vale
  On its woodland banks to linger;
Thou wilt go where the Dee still tells its tale
  Of the blind immortal singer,
And echoes dim of wondrous lore
Are heard along the haunted shore.

In the Dovey's waves the salmon play,
  And I love its everie hill;
It is there, as erst in Cambria's day.
  Thou wilt find the Cymry still.
Flow on, my own ancestral river,
Flow brightlie, merrilie, for ever!

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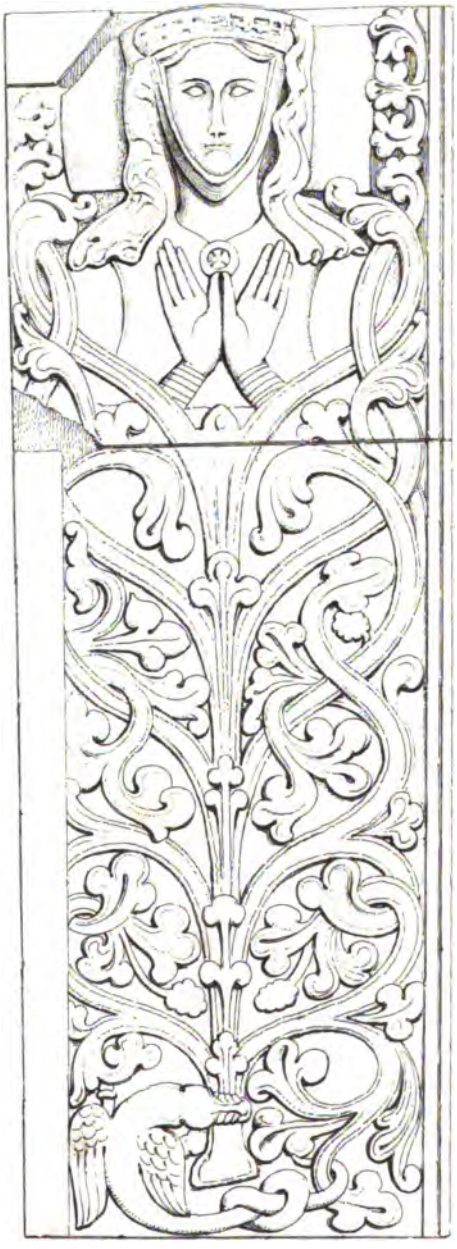

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and here rested an enormous cromlech. The general impression, therefore, upon the mind of the beholder was that of *infinity*, resulting from the combination of magnitude and multitude with utter irregularity. To enhance the effect, just as we reached the place, the sky, which had been hitherto unclouded, became partially overcast, and spread a sudden gloom over this strange plain with its mysterious monuments of ancient superstition. Under such sombre influences, the mind was enabled forcibly to realize the notion of its having been a primæval place of sepulture; the huge masses of stone, scattered independently over the ground, gave it the appearance of a gigantic churchyard; and this view of its original design is actually confirmed by the name of the adjacent village, as interpreted by the native antiquaries. *Trégunc* is translated "the place of sorrow;" and the meaning of the word *Tre* is obvious from the analogy of the Welsh language. The other element of the name is not quite so clear. Perhaps it is formed from *koûn*, which is translated sometimes "sorrow," sometimes "memory," in the latter case being cognate to the Welsh *côf*.[1] If we take the combination of these factors as the true meaning in the present instance, we shall find it tolerably appropriate to a burial-place; namely "regret," *desiderium* or *hiraeth*.

The attempt to give a particular description of these wonderful remains would be altogether hopeless; and we had at the time little more hope of being able to single out, and examine, the most remarkable among so great a number and variety of monuments. Fortunately we espied a placard by the way-side, bearing the usual inscription, *Le cantonnier est à cinquante pas;* and hard by sat the functionary who was tethered to his post, engaged in the useful occupation of stone-breaking. By his aid we discovered what has the reputation of being a rocking-stone, and is thus described by M. de Fréminville in his *Antiquités de la Bretagne:*—

"At the distance of a league from Concarneau, near the village of Trégunc, on the side of the road leading to Pont-Aven, is to be seen a Celtic monument of a kind, which we have not yet had occasion to speak of. It is a rocking-stone, that is to say a solid stone of considerable size, placed in

[1] The Armorican language substitutes a softened *n* for the final *v* of the Welsh; as, han, goan; for hâf, gauaf.

equilibrium, and, as it were, suspended on the summit of another stone, generally fixed in the earth. The upper stone, in spite of its size and weight, can be easily set rocking by a single man. Such monuments are not uncommon elsewhere in Britany; and Wales and Cornwall possess a great number of them. The stone of Trégunc is of enormous volume, being eleven feet in its greatest length, and eight feet thick. It is by a projection on the under side, like an inverted cone, that it rests on a point of rock nearly level with the ground, and thus stands in complete equilibrium. I set it in motion with the greatest ease."[1]

The words of M. de Fréminville are here adopted, from a wish to avoid the responsibility of asserting that the stone really did rock. The *cantonnier* professed himself perfectly satisfied with the experiment, and we humbly acquiesced in his decision, though not without considerable hesitation. There can be no doubt, however, that the stone we saw is that described by M. de Fréminville; for it exactly tallies with it in form, size, and position; and the loss of its oscillatory power may be accounted for by the turf having grown around its base, a consummation which the writer just alluded to has elsewhere predicted.[2]

Having procured a guide at the adjoining village, we visited some of the more remarkable monuments. One of these, called in the language of the country *menhir*, (i.e. *maen hîr*,) is represented in the accompanying sketch. It stands a little to the north-west of the village, on a slight declivity; and must be about twenty-four feet in height, the circumference at the base being of very considerable extent. However, we had no means of determining its dimensions with any degree of accuracy, so that we were content to form a rough estimate of it. Into its summit a plain cross had been inserted, bearing witness to the reverence with which the stone had been regarded previously to the introduction of Christianity, and of which the early missionaries had thus attempted to avail themselves in the propagation of the true faith. A still more remarkable example of a *menhir* decorated with Christian emblems occurs at Lannion, in the department of the Côtes du Nord. There is great reason to believe that many of our churches were founded upon sites previously

[1] *Antiquités de la Bretagne;* Finistère, premiere partie, pp. 324, 325.
[2] *Ibid.* seconde partie, p. 513.

regarded as sacred. Druidical monuments have been found close to some; and the yew trees by the side of others are said by naturalists to bear a date anterior to the Christian æra. In like manner, when Christianity became the established religion of the Roman empire, and the Church was translated from the Catacombs to the Basilicæ, her congregations assembled on the sites, and often within the walls of the pagan temples. Such has ever been the policy of the Church, as distinguished from that of the elder dispensation. The latter destroyed the groves of the idolaters; the former worshipped in the temples of the heathen; the one strove to annihilate, the other to absorb and assimilate all elements external to itself; the one was exclusive, the other Catholic.

Contiguous to the monument just described, we found an immense pile of stones of the kind called in the country *dolmen*. Its height was about fifteen feet; the upper stone, in length at least five and twenty feet, rested horizontally on a single stone very much smaller than itself; but this latter was propped up on all sides by huge masses of granite. We could not get to the top, but our guide informed us that he had found a great cavity on it, and we saw a kind of channel running from it, down the side of the stone. A very similiar monument at Constantine, in Cornwall, also bearing the name of *Tolmen*, is figured in Dr Borlase's history of that county.[1] The principal stone, or table, has in like manner a number of cavities on the upper surface, with small channels running down the side. This may help us to the true derivation for the word *dolmen*. Our *cicerone*, indeed, furnished us with one of a singularly inartifical character, which may serve as a specimen of rustic etymology. He traced the word to *daon men*, — "*parce-qu' il y a deux pierres au moins*." The first syllable is evidently *toull*, *Cambricè*, "*twll*," "a hole;" but then follows the question, where we are to look for the hole. Dr. Borlase, in the work alluded to,[2] assumes that it refers to the passage between the pillars and under the superincumbent mass, and this opinion has been elsewhere adopted. But in the great *dolmen* at Trégunc there was no such passage, as we have already seen that the principal mass was supported on a single stone only. It

[1] Borlase, *Antiquities of Cornwall*, pp. 174, 219.
[2] *Ibid.* p. 176, note.

is possible that the cavity on the summit (which upon the supposition that the *dolmen* was an altar, would probably be designed for depositing the oblations) has given name to the whole structure, as being the most important part of it. The classical reader will at once call to mind a passage of Pindar, describing an altar discovered by the Argonauts on the shores of the Euxine:—

> —*Ἔνδ' ἁγνὸν Ποσειδάωνος ἔσσαντ' ἐναλίου τέμενος,*
> *Φοινίσσα δὲ Θρηϊκίων ἀγέλα ταύρων ὑπῆρχεν*
> *Καὶ νεόκτιστον λίθων βωμοῖο θέναρ*·[1]

Here *θέναρ* is interpreted *τὸ κοίλωμα τοῦ βωμοῦ τὸ ὑποδεχόμενον τά θύματα*, being properly the hollow of the hand (*ἀπὸ τοῦ θείνειν*); and it is used synecdochically for the whole altar, just as we may conceive the word *dolmen* to be. The monument at Trégunc rose out of a small grove of oak trees, by which its picturesque effect was considerably increased, and our imaginations vividly recalled to the oak-worship of the Druids.

In addition to the remains here attempted to be described, four circles, more or less perfect, are mentioned by M. de Fréminville;[2] but we were not so fortunate as to find them; and it is by no means evident that what he terms *un dolmen des dimensions les plus prodigieuses*,[3] is identical with that which has been described. But in fact, amid such a wilderness of wonders, the omission of one or two, even of the most remarkable, monuments is a very venial offence. It is less easy, however, to conceive how a French *savant* should have made a tour in Finistère, and written a book about it, without breathing a syllable about these wonderful monuments of antiquity. Such, however, was the case with the *citoyen* Cambry, whose *Voyage dans le Finistère* has been regarded as a paragon of accuracy, and certainly contains an immense quantity of valuable matter of all kinds. But how its author could have travelled to the adjoining town of Concarneau,[4] which he describes with great minuteness, and absolutely makes mention of the *commune* of Trégunc, without once visiting the remains in question, it surpasses

[1] Pind. *Pyth.* iv. 204, aliter iv. 361, *var.* *θεόκτιστον λίθινον*
[2] *Antiq. de la Bretagne*, Finistère, seconde partie, pp. 512, 514.
[3] *Ibid.* p. 147.
[4] Cambry, *Voyage dans le Finistère*, Brest, 1836, p. 354.

our ingenuity to determine. Could he have walked blindfold through them? Yet surely he would have stumbled upon some of them. Or else he was so wrapt up in his revolutionary cogitations, that the collision with them inflicted less pain upon him than the pebbles of Llyntrigraienen did on the more sensitive giant Idris. Idris, too, is recorded to have been a philosopher; but then we nowhere read that he was a *philosophe.*

It is impossible to quit the subject without expressing a hope that something may be done towards recovering the mythological and religious system of the ancient Druids. The Eddas of the North, the Râmâyana and Mahâbhârata of the East, have been made the subject of philosophical investigation and minute critical analysis, no less than the heroic mythi of ancient Hellas. But of the religion of our ancestors, whose monuments are all around us, we know absolutely nothing; while the relics of our bards and other early writers, which alone can give us any clue to its interpretation, are lying in our libraries unpublished, or at least unstudied. The ingenious author of the *Celtic Researches* really did make an attempt to reconstruct the Druidical system out of the fragments of it which we possess; but perhaps it will not be considered presumptuous to pronounce it a decided failure. Such an attempt would be well worthy of the contributors to the *Archæologia Cambrensis,* as being both highly interesting in itself, and of the utmost importance in filling up, what is now all but a blank in history, that of the primitive state of this country. But it is no holiday task. Manuscripts must be searched, traditions collected, the romantic poems of other countries examined, and all subjected to severe critical investigation. And the wonderful remains that still exist scattered through Britain, France, and Ireland, and haply in other countries also, must be carefully inspected, compared, and classified; so that those, who shall ultimately have succeeded in restoring Druidism to light, may be enabled to appeal to the silent testimony of such mighty monuments as those of Avebury and Stonehenge, Carnac and Trégunc.

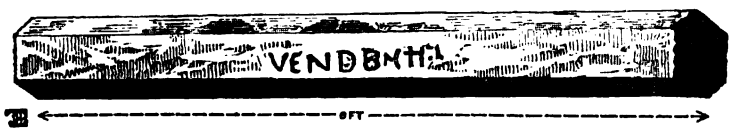
WILLIAM BASIL JONES.

Queen's College, Oxford.

INSCRIBED STONES, LLANNOR, CAERNARVONSHIRE.

No. 1.

No. 2.



THE accompanying sketch represents two tombstones, or rather two inscribed side-stones, of a grave close by a little cottage called Bandŷ-yr-mynydd, on the farm of Pempris, in the parish of Llannor, in the promontory of Lleyn, in Caernarvonshire. The sketches are accurate, as they were taken from the stones themselves and afterwards compared with a rubbing. The tomb was first discovered some years ago, in pulling down a hedge, under which it extended at right angles. The two hexagonal columns were then placed one on each side of the bones of a large man, the feet to the south; there was a head-stone and a foot-stone, and the whole covered by two slabs, one only of which now remains. Here are also two Meini-hîrion of large size, about 160 yards from each other, and bones have frequently been dug up near one of these Meini-hirion. These circumstances, coupled with the name of the surrounding land being called Tîr-Gwyn, convince me that the ground was consecrated as a burial-ground in the time of the Druids. The grave, however, must be of later date; and my impression is, that it is the work of the Britons, who soon after the departure of the Romans, here attempted a Latin inscription, and having still some reverence for the sacred ground of the Druids, buried their chieftain within its holy precincts; for I should not suppose they would, in

those remote times, have paid such honour and bestowed such pains as an inscription, like the one in question, must have cost, on a person who was not of some consequence. As to the inscription itself I shall only offer a few suggestions. I read it,

ICVEN RHIFIDI
ETERNI... HIC JACIT.

Of the word ICVEN the translation would be high-headed, haughty, supposing it to be in old Welsh orthography. We have many instances of individuals being thus named from peculiarities or deformities which they possessed, as Talhaiarn, iron-browed; Owen Lawgôch, red-hand; Garen hîr, long-faced; Paledur, pillar; Owen Grwga, hump-backed; Cilmin Troed ddu, black legged; Rhyddarch Grochfol, (vulgo) big bellied Dick, &c. all proper or rather nick-names. A friend suggests EVAN in old spelling; I will leave my readers to decide for themselves on the chaotic mass I have laid before them. RHIFIDI I take to be the Latinized form of Griffith in the genitive, as in the Turpillian, Culidorian, and Brochmaelian inscriptions; as the latter part of the word ETERNI is rather doubtful, it would be impossible to give a satisfactory explanation; it seems, however, to be a contraction. HIC JACIT (a mistake for JACET, which needs no comment) is very easily decyphered. My attempt at translation would therefore be, "Here lies to all eternity the body of Griffith the haughty." As to the letters of the inscription, they are well defined, though not deeply cut; a mixture of the Roman and Bardic, for the letters are all Roman except the third in the first word, which I take to be the Bardic U or V; and the second and sixth in the last word, the first of which letters I read as the Bardic H, the second as the Bardic D rudely cut. Dr. O. Pughe's is the alphabet I have consulted with reference to the Bardic characters. Of the inscription on the second stone I can make nothing; indeed the letters can scarcely be decyphered as they are not cut deep. The stones must have been brought from near Llanelhaiarn, as there are none of the kind any nearer. I have not yet succeeded in finding any trace of the inscription in this parish mentioned by Pennant, vol. ii. p. 202.

T. L. D. JONES PARRY.

The drawings and rubbings of the above inscriptions having been communicated to J. O. Westwood, Esq., he has kindly furnished us with reduced copies of them, and with the following observations: —

"The circumstances connected with the locality where these stones were found appear to be very interesting, and I should think that the existence of the Meini-hirion on the spot was sufficient to indicate the person here buried to have been of note.

"It is, of course, difficult to give an opinion on the rubbings of stones rudely carved, as these and other similar ones are, and which are often more satisfactorily to be decyphered by the finger than the eye. I think, however, Mr. Parry is not right in his reading. I thought at first, on reading his note and looking at his sketch in which the inscriptions on both stones are represented as formed of equal sized letters with strokes of equal thickness, that the inscriptions must be taken together as constituting one memorial, in which case they might be thus read, VIN..... (stone No. 2), ICVEN.... FIL... ETERN... HIC IACIT (stone No. 1), which would bring it near the ordinary formula; but the thinness of the strokes on stone No. 2 seem to oppose such an opinion, unless it can be stated that the two stones are not of equal hardness, which would account for the sculptor making the letters on the hard stone (No. 2) less deep.

"Of the name on stone No. 2, I can give no opinion without examining and feeling the stone; I should think, however, it might be made out. The name seems allied to that of VINNEMAGLI, recorded on one of the four upright stones at Gwytherin, Denbighshire; but the second letter seems more curved in the rubbing than drawn by Mr. Parry; it appears indeed to be an E.

"With regard to the inscription on stone No. 1, I read the letters I, C, the next is possibly an A reversed, E, N, the next is surely an A and not an R, as may be seen by comparing it with the R in ETERN and A in JACIT, the next may be L slanting to the left, then I, followed by FIL...I — ETERNO?[1] HIC IACIT — that is,

ICAENALI FILI ETERNO HIC IACIT.

I think all the letters are Roman more or less debased.

[1] The Bodvoc inscription on the Margam Mountain, (which, after several hours' search, I found last autumn sacrilegiously thrown down,) has the word ETERNALI, and most of the A's turned upside down.

"Allow me to suggest the advantage, in respect to inscriptions as difficult as the ones before us, of making two rubbings. They mutually elucidate each other in endeavouring to decypher the writing. I will only add that as I am forming a collection of rubbings of all the early inscribed stones of Wales, I shall feel materially obliged by the communication of any such duplicate rubbings; my correspondents may rest assured of their being turned to good account in labours to arrive at a knowledge of the palæography of Wales."

[The stones on which these inscriptions are found are, most probably, of the prismatic clink-stone kind, which occur in the neighbourhood of lines of Volcanic disturbances, in various parts of the Caernarvonshire Mountains. They may be seen well developed at Twll Du, above Llyn Idwal. Edd. *Arch. Camb.*]

SEGONTIACI.

No. II.

In entering into a minute detail of a particular event in history, the authority of a co-temporary writer, or of an eye-witness, is too important to be neglected, however trivial or unimportant. Gibbon, with a view of reconciling the conflicting testimonies of the Augustan writers, many of whom were far removed both in time and space from the events recorded by them, has on some occasions committed errors, from overlooking some of the most obvious and material sources of information. A more attentive perusal of the panegyric writers, whom he treats with indifference, would have afforded him a better clue than those he has adopted, in the developement of some historical facts, which he has either underrated or misrepresented, by placing too much reliance on his own conjectures. In applying these remarks to the events immediately preceding the birth of Constantine, it will be found that Gibbon both mistimes and misplaces the battle of Vindonum, the locality of which he attempts to identify as Vindonessa in Switzerland, transferring the date of it from the reign of Aurelian to that of Diocletian, and omitting altogether the name and exploits of Constantius Chlorus, till brought into notice by the Emperor Probus.

We are supplied, however, with the evidence both of a cotemporary and an eye-witness of the earliest occurrences in the military career of Constantius, which furnish many particulars of interest and importance towards investigating the birth-place of his illustrious son, and determining a question, which in the language of Gibbon, "has been the subject not only of literary but of national disputes, his fame having rendered posterity attentive to the most minute circumstances of his life and actions." During one of the frequent visits which Constantine paid to the city of Treves, where he had a splendid palace, before the removal of the imperial seat of government, an Æduan professor of rhetoric, in a public address, appealed to him on behalf of the citizens of Augustodunum (Autun) in which he reminded the emperor of the services, both in ancient and modern times, rendered by the Æduan state to the Roman republic, and of the claims they had on the state-funds towards the reparation of the public buildings, which had been demolished during the late rebellion. From this oration it appears that they had earnestly applied to Claudius Gothicus for assistance to suppress the insurrectionary movement which threatened the dismemberment of the western provinces; that they had withstood a siege of seven months, till forced from necessity and want of provisions to open their gates to the insurgents (rebelles Gallicani); that they were under peculiar obligations to his father, Constantius, for the services that he had rendered them, and that, had Aurelian (ille Reipublicæ restitutor) been in a condition to second their efforts, peace would have been restored and the provinces recovered without any damage, and without the slaughter which ensued at Châlons, in Champagne, "sine ullo detrimento Romanarum virium; sine clade Catalauniâ."

From the general tenor of this address, it may reasonably be inferred that Claudius had, a short time before his death, at the earnest solicitation of the Æduan deputation, entrusted the command of the forces in Gaul and Britain to Constantius, in order to quell the insurrection under the banners of Victoria and her adherents, which had at this time assumed a formidable appearance; and that he had fulfilled this commission by obtaining a signal victory over them on the banks of the Marne, while the Emperor Aurelian was actively engaged in the most distant parts of the empire.

Allowing one year to have elapsed during these proceedings in Gaul, A. D. 271 may be assumed as the date of his expedition at the head of his legions across the British channel, to suppress the same spirit of insubordination which had pervaded the whole of the western provinces. The prevalence and extent of this combined effort to throw off the Roman yoke and to assert a national independence, which was to embrace the whole of Spain, Gaul, and the British Isles, may be estimated from the great varity and abundance of the coins struck on the occasion. If Britain deserved the title of "fertilis tyrannorum," Segontium is equally entitled to distinction, from the abundant supply of their coins which are found in its ruins. That Segontium was in the occupation of Tetricus, and one of the strong-holds of this faction, is extremely probable. One remarkable case of the discovery of his coins took place about ten years ago, at a farm called Llwyn y gwalch, within three miles of it, where a great number of them were found under the foundation of the homestead, many of which have been deposited at the museum at Caernarvon.

In the total absence of every matter of fact to direct our enquiries, it would be but idle conjecture to suggest the probable landing place of Constantius in this his first expedition into Britain. The possession of Segontium would, doubtless, be an object of importance in the revival of the Roman authority here. There are numerous legendary traditions, current at this day in the neighbourhood, of the marching of Roman troops from hence in the direction of Mons Eryri station, into the interior of the country. Constantius might have led his legions from Arfon, along the banks of the Severn, into Hampshire, where matters came to a final issue on the plains of Vindonum, about the year 272. The fields, on which this sanguinary affair took place, embrace a considerable portion of the hundred of King's Clere, now forming a distinct parish called Lichfield; a name given them probably by the Belgic inhabitants of this part of Britain, as bearing evidence to a late period of the carnage and human remains by which they were distinguished. Such is the interpretation of this word, given by Johannes Guallensis, a monk, of Worcester, who flourished about the year 1260, in a work entitled *Communiloquium*, in which he says that, like Golgotha, it signified a field of dead bodies,

Lichfield being in fact a compendious translation of the expressions applied by the panegyrist in the presence of the Emperor Constantine, "campi strage completi et ossibus operti."

The next military achievement ascribed to Constantius, and recorded in connexion with the Gaulish rebellion under Tetricus, was the battle of Langres, (victoria Lingonica,) in which he is said to have been seriously wounded. This must have happened after the slaughter at Vindonum, about the time of the return of Aurelian from the conquest of Arabia, and on the eve of his triumphal entry into Rome, about the year 274. In the interim of these events, there can be no doubt as to the birth of Constantine about the year 273; and as there are so many contingent circumstances already mentioned in favour of the assumption that Constantius was the principal agent in the pacification of the western provinces, and that a great portion of his time was spent in Britain between A.D. 271 and 274, there is strong presumptive evidence of his having formed a matrimonial engagement with a British lady, of which Constantine was the issue.

In reviewing the indirect evidence already adduced in support of the fact of Constantine's birth having taken place in Britain, the circumstances under which his father was brought up to the profession of arms are worthy of more especial notice. Being nearly allied to the emperor Claudius Gothicus, the founder or parent, as he is styled, of the Flavian family, his early advancement in military rank may be assumed as a necessary consequence of such a connexion; and many of the exploits ascribed to him, and particularly that on the plains of Vindonum, must have been performed prior to the year 273. The revolt of Tetricus had not created any alarm when Claudius was proclaimed emperor, his coins at this period acknowledging the imperial authority in having the name of Claudius on the reverse. It is to be observed also, that this emperor, in a letter addressed to the senate, in which he expresses his determination of taking immediate steps for suppressing this revolt, omits altogether the name of Britain, as being concerned in it, and confines it to Gaul and Spain. As Claudius died soon afterwards, and nominated Aurelian as his successor, whose services were immediately required in the eastern provinces of the

empire, we may reasonably conclude that Constantius Chlorus had the task assigned him, by his imperial uncle, of vindicating the Roman arms in the western provinces, and that he was mainly instrumental in their recovery. The Æduan deputation at the court of Claudius, to solicit his assistance during the siege of their chief city of Augustodunum by the adherents of Tetricus, afforded the first occasion for his military services, the name of Constantius being frequently connected with the welfare of that city. Eumenius alludes to this siege, and the heavy calamity it underwent, before any relief could be afforded. He designates this outbreak as a Batavian rebellion, of a piratical character, and dwells largely on the services which he rendered it in repairing their pecuniary losses, and restoring their public buildings, insomuch that he was styled the second founder of this city. Among the improvements ascribed to him were the restoration of the public baths, (lavacra: mineral springs abounding in the neighbourhood,) and inducing the settlement of the *Methyci*, or medical practitioners, from the British word *Meddyg*, or medicus. From the evidence of the panegyric writers, it also appears that Constantius had it in contemplation to render Augustodunum the metropolis of the Gallic provinces, and to invite persons of distinguished merit and abilities from distant provinces to take their abode here, by rendering it the seat of the liberal arts and sciences, "ex amplissimis provinciarum ordinibus incolas novos," &c. These projects, however, were not completed until after the suppression of another Batavian rebellion, of a similar kind, under the banners of Carausius, and the delivery of Britain a second time from piratical tyranny through the instrumentality of Constantius, in A.D. 293. These two usurpations, under Tetricus and Carausius, are frequently confounded together, and thus occasion so much obscurity, as to render it a difficult matter to develope the British history of this period. The successful result of this second expedition of Constantius into Britain had the effect of releasing British commerce and skill from the thraldom, under which they had been for seven years oppressed and discouraged by a horde of Franks, under the command of Carausius.

Britain appears at this time to have acquired great repute for manufacturing skill and architectural proficiency.

It was from hence that Constantius got a supply of handicraft "artifices transmarinos," for embellishing and adorning his favourite city of Augustodunum, and for the restoration of the temples, courts of justice, and other public and private edifices, which had lain in ruins from want of competent skill in their re-construction. The Belgic orator already mentioned, who was an inhabitant of this city, in his address to the Emperor Constantine, urges him to visit Augustodunum, and to bestow on it the same liberality in repairing their public buildings as he had done at Treves, whose basilicæ and palaces were of the most splendid description. Cotemporary with this orator, and resident in the same city, was Rhedicius, a writer of some eminence, whose origin may be traced to the neighbourhood of Segontium. They were probably some of the new inhabitants, or descended from them, whom Constantius had induced to take up their abode in this city, for the cultivation of science, or the promotion of religion. Rhedicius, or Rhedyw, as he is styled in the genealogies of the British saints and founders of churches, was advanced to the highest office of the Christian Church, at this time flourishing in this city, under the auspices of Constantius, or more probably of Helen, the former having died in the early part of the fourth century. His name occurs among the writers of the Arian period of church history as "Augustodunensis apud Heduos Episcopus," and he is represented in the genealogy as the father of the celebrated Germanus, though the interval of time which separates them, viz. from A.D. 316 to 430, renders this fact very questionable, except upon the assumption that the chronology of these early events is very uncertain, particularly with regard to the date of the mission of Germanus into the principality, to suppress the Pelagian heresy. That Rhedicius was a native of Arfon, there are existing evidences connected with the church which is dedicated to him on the river Llyfni, in the names of places contiguous to it, and the current traditions of the neighbourhood. A well, formerly enclosed within a small building, which supplies water for the ancient octangular font, is called Ffynnon Rhedyw, and a tenement at some distance his Eisteddfa, or seat.

That an Arfonian should be found at this early period filling so high a situation in the Gallican Church cannot excite surprise, when we consider that the Romans were great

promoters of scholastic institutions both in Britain and Gaul from the time of Agricola, and that the emperors, particularly those of the Flavian family, are highly eulogised for their zeal and liberality in patronising and encouraging the superior native talent, "nobilissimam illam indolem," of these provinces. The foundation of collegiate establishments, and the erection of porticos or galleries for the cultivation of literature, and the extension of the arts and sciences, may be traced to the reign of the Antonines, if not to the time of Agricola, and were some of the principal means adopted towards the civilization of western Europe. "Cui enim unquam veterum principum tantæ fuit curæ ut doctrinæ atque eloquentiæ studia florerent, quantæ his optimis et indulgentissimis dominis generis humani, quos ego, quantum ad votum pietatemque pertinet, liberorum nostrorum parentes appellare non dubito." EUMENIUS, *De instaurandis Scholis, &c.* J. J.

(*To be continued.*)

PROCEEDINGS

BEFORE THE COMMISSIONERS APPOINTED BY THE LORDS OF THE LORDSHIP OF BROMFIELD AND YALE, AND STATUTES AND ORDINANCES MADE AT THE GREAT COURT OF THAT LORDSHIP, HOLDEN AT CASTLE LEON,

ANNO 7° EDW. IV., A.D. 1467.

No. II.

Constable.

Itm̃ and yf any ꝑsone or ꝑsones be comitted or deliv̄ed to the kepinge of the Constable of the Castell of Lyons or to his Deputee for any condempnacion in any of the lords Courts wtin the said lordshipp of Bromfeld and Yale and aft̄ward he or they so comitted or deliv̄ed be lettyn to baill or maynprice or ells in any oderwise goo at large or eschape out of prison The Constable shal be bounde to content and paie wtout delay or contradicc̃on to the creditor all suche somes of money as the said pisoner or pisoners be comitted or deliv̄ed fore to the kepinge of the said Constable.

Constable pro eschape.

Item it is ordeined that if any ꝑsone or ꝑsones be comitted or

delyvd to the Constable for felonie or treson or for any oder outlarye of dette or trespas and aftir eschape by negligence of the Constable or his Deputee or Deputees to forfette to the lorde for evry suche eschape by negligence a C. s.

Constable pro eschape.

Item it is ordeined that if any psone or psones be comitted or delyved to the kepynge of the Constable for felonie or treason and aftrwarde eschape by the assent of the Constable or his Deputee or Deputees The said Constable to forfette to the lorde for evy suche eschape voluntarie a C. mrc.

Constable po eschape.

Item yf any psone or persones atteynte or owtelawid of felonie or treson beinge hereaft in the kepinge of the Constable or of his Deputee and aftir eschape owt the Constable for evy suche eschape shall forfette to the said lorde a C. li.

Constable.

Item if any psone or psones be delyved or comitted hereaft to the kepynge of the Constable for any arrerage dette fynes peynes amercyments or any oder dewtes dewe to the lordes The saide Constable shall not delyv any suche psone or psones so comytted or delyved in no wyse but by endenture made betwix the saide constable and the lords Resseyvor uppon peyn to make pleyn satisfaction to the lorde wtout delaie or condradiccion of all suche arrerage dettis fynes peynes amcyamentes and oder dewtes dewe by theym or any of theym so comitted or delivved.

Constable.

Item it is ordeined if any psone or persones be arestid brought and delyvd into the kepynge of the Constable for any offence or cause The Constable shall wtin xv dayes aftir theire comynge in to prison do kalender the names of all suche prisoners in the boke remaynynge wt the Resceyvor and the causes and maters wherefor he or they be browght into pisone fore And also who bringeth hym or theym to the Constable uppon peyne to forfette v. mrc as ofte as the Constable pforme not the ordynnce in evy poynt

or doth the contrarie in any poynt And that the Resceyvor attende evy xiiii. nyght to resceive of the Constable the names of all suche prisoners yt ben brought into the Castell uppon the same peyne.

Baylly.

Item it is ordeined that if any Bailly or minister areste any man by vertue of any pleynt or condempnacion and the said Bailly or mynister suffreth by negligence or willefully the said psone so arrestid to goo a way at large and bringeth hym not to the lordes pisone so that the ptie pleyntyffe may not have his dewe execucion the saide Bailly or minister shall stande bounde to the execucion of the pleyntyffe in lyke fome as the ptie defendaunt should be.

Extorcion.

Item it is ordeined that no maner of psone or psones of what degree or condicion he or they be of nor any officer of the lordes as Constable of the Castell Porter maist Forest Approvr Escetor Serjaunt Raglow or oder officer take no fees of no pisoner but suche as of right be dewe and accustumed nor take any goode or promyse of gode of any psone by constreynt compulcion manase or coharcion or in any oder wise by the wey of extorcion uppon peyn to make pleyn satisfaccion to the ptye And to forfette to the Lordes as muche as he or they have so taken or be in sewerty of by way of extorcion.

Confederacy.

Item it is ordeined that no psone take uppon hym to make any confederacie conspiracie conventicle gaderynge or assemble of people in unlawfull maner upon peyn to forfette as oft as he or they so doth xl mrc and their bodies to pisone at the lordes wyll.

Maist Forest.

Item it is ordeyned that the Maist Forest shall brynge in yerly the names of evy psone that oweth to paie fyre silv and not in a groos sume uppon peyn of forfeture of x li And yf he make omission or concelement of any name to lose for evy name so omissed and concelid a C. s.

Maist Forest.

Item it is ordeined that the Maist Forest delyve no woode nor tymbre to no psones but yf they gyve trewe rekenynge of evy tree and oder wodde in what wise they were hadde and also that it be for the lords advaile and by sufficiaunt joynt warraunt undir bothe the lords seallis uppon peyn to lose to the said lordes as oft as he be defectyffe on this behalfe xx^li^.

D divs Officiar.

Item it is ordeyned that the Mayors Baillies Coronors Eschetõs Constables and oder Officers suche as hereaft shalbe chosen made or charged at any Court wtin the said lordshipp that the names of all and evy of suche Maiõs Baillies Coronõs Eschetõs Constables and oder officers be entred in the Courte Rolles in the same Court that they or any of theym be chosen made or charged in.

Resceytes.

Item it is ordeyned that the Resceyvor from hensforward at evy day of resceyte to be assigned to make pclamacion that all maner accomptauntes and Fermrs that they appere at the Cheker and make their paiements evy man uppon peyn of xl s. And these peyns forfettid to be entred of recorde in the next Court folowinge of the said Baillywyke where the said payn is forfeited and that no moderacion be made wtout thassent of the Stiward and Resceyvor.

Approvors.

Item that the Stiward and Resceyvor chose the approvors and that suche approwers be sufficiaunt at theire perell And that the saide Styward and Resceyvors be charged for the nownsufficiawnce of the saide approwõs of that belongeth to the office of the said Approwors and that evy Apprewor name such officers as shalbe sufficiaunt to answer of his resceytes And that the saide approwers shal answer for suche officers so chosyn be theym.

Memorand qd alias scilt ad cur tent' apud Wrixhm viij^o^ die Octobr anno regni Regis Edward quarti post conquestum vj^to^ sic comptum est in hac cur generat mandatum fuit p Senescallũ Comunitati de Wrixhm qd psent duos Ballivos ydoneos p tenent' Angl et

tenent' Wallie ad ꝯvienđ in villa de Wrixhᵃm ꝑđca et hoc sub pena C. s. Et in hac eađm cur̃ ꝑđca Comunitas Anglic̃ tenent' sufficient' numꝰo compuer̃ tenent' ꝑsent' Thoma Rodon ut Balliũ Et Wallie̅ tenent' ꝑsent' ꝑ eis Joħem ap Dđ ap Jevᵃn in Ballivũ et Gr̃ Greeth in Escaet' iƀm Qui quiđm Thomas Joħes et Gr̃ exacti fuerunt ad suscipienđ jurament' suũ et om̃is Ballioꝝ iƀm Et hoc mandat' ꝑđcm sent sub pena ꝑđca Et ꝑđcus Joħes dicit qđ ip̃e aut consimił tenens sic̃ ip̃e est in officio Bałł ꝯvir̃ non tenetʳ Unde quesitum est ab eo quid ꝑ se dicit vel dic̃e sciat quare in officio ꝑđco ꝯvir̃ non tenetʳ Q ꝑđcus Joħes ꝑ testanđ dicit qđ ip̃e est residens apud Wrixhᵃm et non existens in Advocar̃ Dominoꝝ et Subtenens Thome Rodon tenent' ad voluntat' đcoꝝ đnoꝝ scđm consuet' ville ꝑđce. Et ꝑ pt̃ito dicit qđ ip̃e Joħes non tenet aliqua terr̃ aut tenem̃ in villa ꝑđca de đnis capit' immediat' ꝑ que ip̃e Joħes in officio illo ꝯver̃ debet et sic contra defenc̃ et penam C. s. ꝑdict' optul' suũ gogobergh Et ꝑdict' Wallie̅ tenent' dicunt et affirmant qđ ex quo ꝑđicus Joħes pⁱvileg̃ et libꝰtat' ville ꝑđce et ꝑđcus Joħes est subtenens et residens infra villam ꝑđcam et gaudens pⁱvileg̃ et consuet' ville ꝑđce ꝑut alij Wallici tenent' ville ꝑđce ante hec tempora sunt gavisi qđ ip̃e Joħes in officio ꝑđco ꝯvire tenetʳ Et hoc po. in judic̃o sect' cur̃ Et ꝑđcus Joħes dic̃ qđ ex quo non tenet aliqua terr̃ aut tenement' in villa ꝑđca de capitał đnis immediat' qđ ip̃e in officio ꝑđco ꝯvire non tenetʳ Et hoc po. in judic̃o sect' cur̃ Unde sect̃ cur̃ oꝰat' sunt in judic̃o reddendo erga ꝑx̃. Ad quam cur̃ sectat' cur̃ ville ꝑđce dant ꝑ judicio qđ ꝑđcus Johannes in officio Bałł de Wrixhᵃm ꝯvire tenentʳ ꝑ consuet' ville ꝑꝰđce. Et ꝑꝰđcus Joħes dat vađ suũ de xij đ erga sect' cur̃ Dic̃ qđ judiciũ suũ est falsum et erroñ Unde dat' est dies ꝑ Senescallũ ad ꝯminanđ judiciũ ꝑꝰđcm coram Consilio Dñoꝝ — Quo quiđm Recordo ꝑ Comissionar̃ et Consiliar̃ đcoꝝ dnoꝝ ad hanc cur̃ eoram eis tent' inspect' et ꝑ eosdem Commissionar̃ et Consiliar̃ intellecto scrutat' suꝑ hoc rotuł cur̃ de Wrixhᵃm in quibꝫ nł invenitʳ hanc maꝯiam tangens Scrutat' eciam libro de extent' de Wrixhᵃm renovat' tem- Regꝭ Ric̃i seđi In quo quiđm libro continentʳ nõiatim et seriatim liberi tenentes tenent' terr̃ escaet' tenent' reddit' increment' de terr̃ escaet' tenent' acr̃ tenent' reddit' increment' acr̃ iƀm Et postea continetʳ sic in eođm libro qđ om̃es supᵃđcĩ tenentes tam libꝰi qᵃm nativi quoꝝ nõĩa supius continentʳ &c. Et ħent de semetip̃is unũ Coronator̃

duos Ballivos et unum Escaet' qui om̃ia et sing̃la ad officia p̃đca ꝑtinenc̃ fideliꝰ faciant et exequantʳ &c. Ped. quod constat Comissionar̃ et Consił dcoꝝ dnoꝝ qđ om̃es tenentes Dñoꝝ immediat' tam residentes q̃m non residentes Rac̃one tenure sue oñentʳ et eoꝝ quiłt oñetʳ ꝑ turno suo cum ꝑ elecc̃oem acciderit officiũ Ballioꝝ huimꝰ exꝰcere et occupare qua de causa necnon divꝰs aliis considerac̃onibꝫ Considerat' est ꝑ Commissionar̃ qđ om̃es supđci tenent' ville de Wrixhᵃm immediat' tam residentes q̃m non residentes oñata sint et teneantʳ et quiłt eoꝝ oñata et teneatʳ rac̃oe tenure sue officũ Ballioꝝ ville de Wrixhᵃm exꝰcere Et qđ om̃es tenentes residenť firmar̃ et subtenenť ejusdem ville qui aliqua terr̃ et tenementꝰ de dñis immediat' non tenent' de officio Ballioꝝ p̃dict' exꝰcenđ exoñentʳ Et qđ judicũ p̃đcm ꝑ sect' redditum adnullet' et revocetʳ necnon falsum et erroneũ reputetʳ Et qđ tam sectat' ꝑ eoꝝ falso judicio q̃m tenentes Dñoꝝ ꝑ defect' Ballivoꝝ a festi s̃c̃i Micħis anno regni Regꝰ Edwardi quarti vjᵗᵒ usq; idem festum tunc ꝑx̃ sequens in mĩa. Proviso semꝑ qđ si tenent' immediat' de Wrixhᵃm tempore futuro aliquam sufficient' maꝰiam de recordo ꝑ composic̃oem ꝑ indentur̃ sive ꝑ aliquod factum quodcumq; invenire possunt ad exoñanđ eos de officio p̃đco audiantʳ et dirigantʳ ꝑut lex et justicia exigñt et requir̃nt &c. Proviso eciam qđ inħitantes et residentes ville de Wrixhᵃm tam tenentes quᵃm non tenentes ponentʳ in Inquisic̃oibꝫ inꝰ ꝑtem et ꝑtem cum acciderit infra villam p̃đcam capienđ ꝑ Bałł jurat' nõianđ et sum̃ ꝑ discrec̃oem Senescałł sive ejus Deputat' eligenđ et trianđ &c.

(To be continued.)

ANTIQUITATES PAROCHIALES.

No. VI.

A COPY OF THE CHARTER GRAUNTED BY KYNG HENRY THE 7TH, TO THE BONDMEN AND OTHER THE HABITANTS OF NORTH WALES.—*(Bangor Register.)*

HENRICUS, Dei gratia, rex Angliæ et Franciæ, et dominus Hiberniæ; Omnibus ad quos presentes literæ pervenerint, salutem. Sciatis quod licet in parliamento domini Henrici, nuper regis Angliæ quarti, progenitoris nostri, apud Westm. anno regni sui secundo, tanto auctoritate ejusdem parliamenti, ordinatum, inactitatum,

HENRY, by the grace of God, king of England and France, and lord of Ireland, to all to whom these present letters shall come greeting:

Know ye that although in the parliament of the lord Henry IV., late king of England, our ancestor, held at Westminster, in the second year of his reign, it was ordained,

et statutum fuerit, quod nullus Wallicus, aut homo de Wallia, aliqua terras, dominica, maneria, villas, villulas, redditus, reversiones, aut servicia sive hæreditamenta quæcunque infra Angliam aut in aliquibus burgis seu villis Anglicanis infra Walliam, acquirere seu obtinere deberet aut valeret, tenend. sibi et hæredibus suis in feodo simplici, feodo talliato, aut alio modo quocunque, prout in eodem statuto plenius continetur. Et licet in parliamento dicti domini Henrici nuper regis Angliæ quarti, anno regni sui quarto, apud Westm. auctoritate parliamenti sui, inter alia ordinatum et statutum fuerit, quod nullus hujusmodi Wallicus, seu homo de Wallia, aliquod officium vicecomitis, majoratus, ballivatus, constabulariatus, vel alterius consimilis in aliqua civitate, villa aut burgo infra Angliam, seu in aliqua villa aut burgo Anglicano infra Walliam, gereret, teneret, seu occuparet, sub certis pœnis in statuto prædicto expressis, et limitatis, ut in eodem statuto plenius continetur.

enacted and appointed by authority of the said parliament, that no Welshman, nor person from Wales, should be allowed or be able to acquire or obtain any lands, demesnes, manors, townships, hamlets, rents, reversions, services, or any hereditaments whatsoever in England, or in any English boroughs or townships in Wales, to hold them for himself or his heirs in fee simple, fee tail, or in any other mode whatsoever, as is more fully described in the said statute. And although in the parliament of the said lord Henry IV., late king of England, held at Westminster, in the fourth year of his reign, amongst other things it was ordained and appointed that no Welshman, nor person from Wales, of any sort should bear, hold, or occupy any office of sheriff, mayor, bailiff, constable, or the like, in any city, township, or borough in England, or in any English township or borough in Wales, under certain penalties expressed and defined in the aforesaid statute, as is more fully mentioned in the said statute.

Terras ablatas restituit. Nos tamen bona gratuita et laudabilia servicia quæ dilecti subditi nostri tenentes et inhabitantes infra comitatus nostros, Anglesey, Caernarvon, et Merionyth in Northwallia nobis diversimode ante hæc tempora impenderunt indiesque impendere non desistunt, intime considerantes de gratia nostra speciali ac ex certa scientia et mero motu nostro, necnon de advisamento consilii nostri, concessimus pro nobis et hæredibus nostris, quod omnes et singuli tenentes et inhabitantes infra comitatus prædictos, et eorum hæredes et successores, et eorum quilibet de cetero per totos comitatus prædictos, habeant, utantur et gaudeant omnibus suis terris et tenementis possessionibus et hæreditamentis de quibus sesiti vel possessionati sunt, aut in manibus eorum existunt qualitercunque seu eorum

Restores alienated lands. We, however, taking into our closest consideration the gratuitous benefits and laudable services which our beloved subjects, tenants, and people within our counties of Anglesey, Caernarvon and Merioneth, in North Wales, have in divers ways conferred upon us in times past, and which they cease not daily to confer, out of our own peculiar grace and certain knowledge, and our own mere motion, as well as by the advice of our council, have granted in behalf of ourselves and our heirs, that all and singular the tenants and other inhabitants within the counties aforesaid, and their heirs, and any of their successors in time to come, throughout all the said counties, shall have, use, and enjoy all their lands and tenements, possessions and hereditaments of which they have

alicujus, tenere possint et eorum quilibet tenere possit, sibi, heredibus et assignatis suis in feodo simplici aut in feodo qualitercunque talliato ad terminum vitæ vel annorum, aut alio modo quocunque in perpetuum. Et de eisdem terris, tenementis, cum cæteris perjuratis, tam per chartam suam quam aliter, alienare, feoffare, dare et vendere in feodo simplici aut in feodo qualitercunque talliato ad terminum vitæ vel annorum, aut alio modo quocunque et cuicunque personæ, bene, quiete, et pacifice, absque aliquo fine inde nobis et hæredibus nostris solvend. pro hujusmodi terris, tenementis, et aliis præmissis, sine contradictione, impedimento, molestatione, seu gravamine quocunque, nostri vel hæredum nostrorum aut officiariorum, seu ballivorum, vel ministrorum nostrorum, aut aliorum quorumcunque, aliquibus consuetudine, re, causa, more, vel usu infra comitatus prædictos in contrarium præmissis prius habitis non obstantibus.

been seized or possessed, or which are in any way in the hands of them, or of any of them, that they, or any of them, may hold them for themselves, their heirs, and assigns in fee simple or in any fee tail, for the term of their life, or any number of years, or in any other way in perpetuity. And that they may alienate, let, give, and sell any portions of the same lands, tenements, and the other matters aforesaid, by their own deed or otherwise, in fee simple or in some fee tail, for the term of their life, or of a number of years, or in any other mode, or to any person whatsoever, honestly, quietly, and peacefully, without the payment of any fine to us and to our heirs, for lands, tenements, and other premises of this sort, without contradiction, let, molestation, or any annoyance whatsoever on our part, or that of our heirs, or officials, or bailiffs, or servants, or any of other persons whatsoever; certain usages, suits, causes, customs, or uses which prevailed before within the aforesaid counties to the contrary notwithstanding.

Generalis libertas concessa est. } Concessimus, etiam, pro nobis et hæredibus nostris, quod tam omnes nostri nativi tenentes seu inhabitantes in comitatibus nostris prædictis, eorum hæredes et successores, quam nativi episcopo Bangoriensi et abbatibus quibuscunque jure debito astricti, generalem manumissionem et libertatem tenore presentium habeant et eis de cætero plene gaudeant et utantur. Et quod terras suas de libera tenura a modo teneant, reddentes inde annuatim tam nobis quam præfatis episcopo Bangor. et abbatibus quibuscunque redditus præ antea debitos et consuetos, pro omni exactione, servicio, et consuetudine, inde prius reddit. debit. et solut. prout nostri liberi tenentes sive inhabitantes in comitatibus nostris prædictis faciunt aut facere consueverint. Et quod nullus tenentium, residen-

A general freedom granted. } We have also granted in behalf of ourselves and our heirs that all our native tenants, who dwell in those our counties aforesaid, their heirs and successors, as well as the natives who are bound to the bishop of Bangor and any abbots whatsoever by some obligation of right, shall by the tenor of these presents obtain a general emancipation and liberty, and henceforth have the full benefit and enjoyment of the same. And that they shall hold their lands in future by a free tenure, paying annually both to us and to the forementioned the bishop of Bangor and the abbots the rents which were usually paid in former times, in lieu of every exaction, service, and custom which was previously due, rendered, and paid; as our free tenants who reside in those our

tium, sive inhabitantium in comitatibus nostris prædictis, eorum hæredes aut successores, nec eorum aliquis de cætero compellatur sive cogatur ad solvend., serviend., sive occupand. onus Ringildriæ nec ad aliqua taxas sive trethas, tallagia sive misas, aut aliquas denariorum summas, nobis aut aliis quibuscunque debitas ratione officii Ringildriæ prædict. sive aliter colligend. seu levand. quomodo artetur, nec aliquam pœnam seu forisfacturam ratione non collectionis hujusmodi incurrat, sed inde exoneretur et acquietetur in perpetuum.

counties aforesaid do, or have been in the habit of doing. And that none of the tenants who dwell or reside in those our counties aforesaid, their heirs and successors, nor any of them shall in future be forced or compelled to pay, serve, or be engaged in the office or business of Ringildre,[1] nor pay any taxes or trethi, tallages or masses, or any sums of money, which may be due to us or anybody else, by reason of the aforesaid office of Ringildre, nor be obliged to collect or levy any, nor incur any punishment or forfeiture for neglecting to make such a collection, but that they shall be exonerated and discharged of the same for ever.

Indebitas exactiones reprimit. } Concessimus pro nobis et hæredibus nostris, quod nullus tenentium aut inhabitantium prædictorum aut alicujus eorum successorum suorum compellatur aut cogatur ad solvend. aliqua relevia custumas, seu exactiones ibidem vocatas ebedw delebeth aut obedews delebedes; necnon indebitas exactiones pro pastu porcorum, vocatas Takkys, aliter Wallice vocatas, Arian Moch; nec etiam alias custumas Anglice vocatas polepence, Wallice, Kenniog pro pen, vel Arian respite. Necnon de reparatione maneriorum aliter vocatur Gwaith llys vel Arian gwaith llys et Arian pentay. Nec etiam alias custumas, Wallice vocatas ffine caer et dalerbyn, aut de stauro domini aliter vocato, stor vawr vel stor ustus et karyesi. Necnon de pastu stalonis et garcionis, aliter vocatas porthiart stalwyn et gwas, cum pastu lucra cum canibus, arian hewlid, blawd et butter; et de operibus molendinorum et pastu hennakays et gweision vychain. Necnon de omnibus et qui-

Forbids unlawful exactions. } We have granted in behalf of ourselves and our heirs that none of the tenants or residents aforesaid, nor any of their successors, shall be forced or compelled to pay any reliefs, customs, or exactions which are there called ebediu delebath, or obedews delebedes; also unlawful exactions for the pasturage of swine, called Takys, or as it is expressed in Welsh, Arian Moch; also other customs called in English poll-pence, in Welsh Ceiniog Ben, or arian respite. Also what relates to manorial repairs, otherwise called Gwaith Llys, or Arian gwaith llys, and Arian pentai. Likewise other customs called in Welsh Ffine caer and dal-erbyn, or what pertains to the storehouse of the lord, otherwise called stor vawr or stor ustus a caryes. Also to the maintenance of stallion and groom, otherwise called Porthiant stalwyn a gwas, with forest pasturage, with dogs, arian heyloed,[2] blawd,[3] and butter, and what pertains to mill works, and maintenance

[1] *Wallicé*, Rhingyll, i.e. "In aulâ *Præco*, in curiâ *Apparitor*, qui partes litigantes, testes, et advocatos, citabat."—Wotton.

[2] *Heyloed* was a customary load or burden laid upon the inferior tenants for mending or repairing the ways or hedges.—Cowell; Blount.

[3] *Blawd*, flour.

buscunque denariorum summis pro hujusmodi custumis præ antea exactis seu exigendis cogatur aliter aut alio modo quam Burgenses villæ de Beaumaris vel Anglicanæ villæ infra principalitates nostras Northwalliæ commorantes dant et solvunt, et dare et solvere coartantur; sed quod omnes custumæ et exactiones illæ penitus deleantur et determinentur, nec aliquatenus in posterum usitentur; necnon omnes aliæ custumæ seu indebitæ exactiones quas prædicti tenentes et inhabitantes per totos comitatus prædictos ante confectionem præsentium solvere consueverunt etiam penitus deleantur et determinentur, nec aliqua denariorum summa de eisdem custumis prædictis, seu earum aliqua infra comitatus predictos aut eorum aliquem qualitercunque solvatur, levetur seu levabilis existat; sed tenentes et inhabitantes prædicti, et eorum hæredes et successores et eorum quilibet de cætero, sint et sit de præmissis quieti et quietus in perpetuum. Et quod vicecomes comitatus de Anglesey custodiat seu custodiri faciat omnes comitatus suos in villa de Newburgh, et non alibi de mense in mensem et anno in annum futuris temporibus perpetuus teneatur.

Concessimus pro nobis et hæredibus nostris, quod tam tenentes et inhabitantes prædicti, quam aliæ extraneæ personæ cujuscunque conditionis fuerint, veniendo in comitatibus prædictis pro aliquibus bonis rebus aut catallis emptis vel venditis aut evendendis seu vendendis infra comitatus prædictos, ac ab iisdem comitatibus redeundo, et eorum hæredes et successores sui sint quieti et exonerati, et eorum quilibet sit quietus et exoneratus de theolonio, sive tolneto, stallagio, passagio, et custuma per

of pennakays and gweision bychain. Also with respect to all sums of money whatsoever exacted, or intended to be exacted formerly for customs of this sort, that nobody be compelled to pay them otherwise than the burgesses of the town of Beaumarais, or of an English town within our dominions of North Wales give and pay, and are obliged to give and pay; but that those customs and exactions shall be entirely abolished and made to cease, and shall by no means prevail again in future. Also that all those customs or unlawful exactions, which the aforesaid tenants and residents throughout all the counties aforesaid were wont to pay before the enactment of these presents, shall likewise be entirely abolished and made to cease; and that no sum of money in respect to the customs aforesaid, or in respect to any one of them within the counties aforesaid, or any one of them whatsoever, be paid, levied, or be liable to be levied; but that the tenants and inhabitants aforesaid, their heirs and successors, and any of them, shall henceforth for ever be exempted from the aforesaid burthens. And that the sheriff of the county of Anglesey shall hold, or cause to be holden, all his courts in the town of Newborough, and that he in future be perpetually bound to do so there and nowhere else, from month to month and from year to year.

We have granted in behalf of ourselves and our heirs that the tenants and inhabitants aforesaid, as well as strangers of whatever condition they may be, their heirs and successors, or any of them, on coming into the counties aforesaid, or in returning out of them, shall, in respect of certain goods, merchandize, or chattels, bought or sold, or about to be sold or traded in, within the counties aforesaid, be freed and exempted from toll, or tolnet, stallage, passage, or custom, throughout all

totos comitatus prædictos tam infra villam de Beaumareys vel Anglicanas villas infra, Principalitates nostræ Northwalliæ commorantes, quam extra. Et quod prædicti tenentes et inhabitantes, et aliæ extraneæ personæ prædictæ non compellantur neque cogantur nec eorum aliquis compellatur sive cogatur per nos, hæredes, theolonarios, ballivos, firmarios, ministros aut aliquos officiarios nostros ibidem, ad solvenda aliqua tolneta, stallagia, passagia, seu costumas infra comitatus et loca predicta, pro aliquibus bonis rebus aut catallis emptis seu venditis aut emendis seu vendendis, sed de præmissis de cætero per totos comitatus prædictos sint quieti et exonerati, et eorum quilibet sit quietus et exoneratus in perpetuum.

the counties aforesaid, not only in the town of Beaumarais, and the English towns within our principality of North Wales, but also out of them. And that the aforesaid tenants and inhabitants, and the strangers aforesaid, or any one of them, be not forced or compelled by us, our heirs, toll-men, bailiffs, farmers, servants, or other local officers, to pay any tolnet, stallage, passage, or custom within the counties and places aforesaid, for any goods, merchandize, or chattels bought or sold, or about to be bought or sold, but shall in future be freed from the above and exempted therefrom, throughout all the counties aforesaid, for ever.

Concessimus etiam pro nobis et hæredibus nostris, quod si quis tenens vel inhabitans prædictorum hæredum aut successorum suorum intestatus obierit, escaetor aut aliquis alius officiarius noster ibidem nomine nostro vel hæredum nostrorum, seu de bonis, catallis, et debitis hujusmodi decedentis, nullatenus intromittat, sed totaliter decedentis bonorum dispositio, loci ordinario cedeat et revertetur ad usum hæredum et propinquorum consanguineorum seu amicorum talis decedentis.

We have moreover granted in behalf of ourselves and our heirs, that if any tenant or resident shall die without having made a will in favour of his heirs or successors aforesaid, our local escheator, or other of our officers, shall not in our name, nor in that of our heirs, take possession of any of the goods, chattels, and such like which belonged to the deceased, but the entire disposal of the deceased's property shall, by authority of the ordinary of the place, fall and revert to the use of the heirs and relatives, kinsmen, or friends of the said deceased.

Concessimus etiam pro nobis et hæredibus nostris quod si quis tenentium seu inhabitantium prædictorum sit manucaptus sive in posterum manucapiendus de seu pro bona gestura sive de pace servanda, ad sectam nostram seu ad sectam alterius cujuscunque personæ quod talis manucaptus seu manucapiendus non compellatur seu cogatur ad comparand. coram justiciario nostro Northwalliæ ad sessiones ibidem tentas in comitatibus nostris prædictis Northwalliæ de cætero nisi semel in anno, hoc est, in sessione proxima et immediata post festum sancti Michaelis archangeli.

We have also granted in behalf of ourselves and our heirs, that if any one of the tenants or inhabitants aforesaid has been apprehended, or shall be hereafter apprehended, at our suit, or at the suit of any other person, touching his good behaviour, or with a view to keep the peace, he shall not be compelled nor obliged to appear before our justice of North Wales at the sessions held in our aforesaid counties of North Wales in future, except once a year, namely, at the first sessions immediately after the Feast of St. Michael the Archangel. And if the principal person or

Et si principales manucapti sive principalis manucaptus in sessionibus nostris coram justiciario nostro personaliter compareant sive compareat, quod tunc privilegii manucaptoris sive fidejussoris pro hujusmodi manucaptis sive manucapto, nullum dampnum forisfacturum incurrant sive incurrat, sed in dampnis penitus existant sive existat de aliqua forisfactura. Et quod tenentes et inhabitantes prædicti a modo onerentur seu compellantur per præfatum justiciarium seu pronotarium sive pronotarios, aut per aliquos clericos curiæ ibidem ad solvend. aliqua sive ulteriora feod. quam duos denarios pro feod. de capite cujuslibet eorum. Et in casu quo quis eorum tenentium et inhabitantium prædictorum per inquisitionem vel informationem accusatus fuerit de aliqua felonia seu forisfactura pacis paratus respondere velit per debitam legis formam; et quod pronotarius seu pronotarii ac alii clerici seu officiarii curiæ ibidem sint contenti cum duobus solidis pro feod. et regordis suis; et quod nullus eorum cogatur amplius solvere in seu pro acquitancia sua de premissis, sed penitus deleantur in perpetuum.

Concessimus etiam pro nobis et hæredibus nostris, quod liberi tenentes seu inhabitantes in comitatibus nostris prædictis habiles sint ad inquirandum, et quod inquirant sive inquiri faciant in omnibus casibus quibuscunque concernantibus Anglicas personas prout Anglicæ personæ præfatæ inquirant seu inquiri faciant concernantibus Wallicas personas. Et quod hujusmodi inquisitiones sic capte et presentate, per præfatos tenentes sive inhabitantes nostros Wallicos quoscunque allocentur et in vigore existant et habeantur; et quod nullum impedimentum præfatis tenentibus nostris Wallicis in premissis de cætero obstet seu obstare debeat aut valeat. Et quod nullus ballivus itinerans infra comitatus predictos seu eorum aliquis aliqua sive alia feoda pro executione officiorum suorum

persons apprehended shall appear personally before our justice at our sessions, that they shall then incur no forfeiture of privilege in reference to the prosecutor or him who may be bail for the defendant or defendants, but shall stand wholly indemnified with respect to any forfeiture. And that the tenants and inhabitants aforesaid shall in future be charged or compelled by the said justice, or by the Prothonotary or Prothonotaries, or by some of the clerks of the court, to pay only certain fees, at the rate of twopence a head and upwards. And in a case where any one of the tenants and inhabitants aforesaid shall have been accused of felony by inquiry or information, or shall be ready and willing to defend himself on the charge of a violation of the peace according to due form of law, that the Prothonotary or Prothonotaries, and other clerks and officers of the court, shall be satisfied with two shillings as their fees and remuneration, and that none of them shall be obliged to pay more on or for his discharge, according to the premises, but that such fees shall be for ever entirely abolished.

We have also granted in behalf of ourselves and our heirs, that the free tenants or inhabitants in our counties aforesaid, shall have the freedom to inquire, and that they shall inquire or cause an inquiry to be made, in all cases whatsoever which concern Englishmen, even as the said Englishmen inquire or cause an inquiry to be made in what cases concern Welshmen. And that inquisitions of this sort, thus made and presented by the aforesaid our Welsh tenants or subjects whatsoever, be allowed, and that they continue in full force; and that no impediment in the premises shall hereafter oppose, or that it ought to oppose, or shall prevail against our Welsh tenants aforesaid. And that no bailiff on his journey within the counties aforesaid, or any one of

quam in scaccario nostro ibidem pro hujusmodi ballivis allocantur, accipere debet aliqua consuetudine sive indebita exactione pro eisdem præ antea exactis seu usitatis in aliquo non obstante. Et hoc absque aliquo fine seu feodo ad opus nostrum solvend. seu capiend. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westm. tertio die Martii, anno regni nostri vicesimo secundo.

Per ipsum Regem, et de data prædicta, auctoritate Parliamenti.

them, shall take or receive any other fees for the discharge of his duties than are allowed in our court of exchequer there for bailiffs of this description, any customs or undue exactions in lieu of former exactions and usages in certain cases notwithstanding. And that this shall be done without paying or receiving any fine or fee for ourselves. In testimony whereof we have issued these our letters patent. Witness myself at Westminster, the third day of March, in the twenty-second year of our reign.

By the King himself, and under the authority of Parliament of the above mentioned date.

THE COUNCILS AND PARLIAMENTS OF SHREWSBURY.

Section II.

It has already been mentioned that the question of homage perpetually involved the Welsh princes in disputes with the English crown, and it evidently appears that this imposition was never complied with until every expedient had been adopted for avoiding it. At an earlier period there might, indeed, have been some doubt as to the exact nature of this claim; it is not very clear how far it might have been virtually recognised, but when King John ascended the throne, the intestine divisions of the Welsh had so weakened them, that, unable any longer to struggle effectually against their neighbours, they formally submitted to a domination which they had in reality no power to resist. Llewelyn ap Iorwerth was about to espouse Joanna, the natural daughter of the English monarch, and this alliance afforded a good opportunity for placing the peace of the two kingdoms upon a secure foundation. Before this marriage the Welsh prince entered into a formal treaty with her father, (1201,) in the presence of the Bishops of Bangor and St. Asaph, the High Justiciary, and several of the chief nobility, when he swore perpetual fealty in the most ample manner. On other

occasions there might have been some reservation, but on this the feudal homage was complete, the form was fully expressive of vassalage, and, as far as it was possible for a public instrument to effect such an object, the dependance of the Welsh crown was unconditionally acknowledged.

On reading the clauses of this treaty,[1] we find them couched in a spirit of international wisdom, apparently very equitable, and the regulations laid down for the trial of disputes of any border conflicts that might arise, are seen standing in singular relief to the general usages of an age characterized, in other respects, by numerous acts of injustice and barbarism. A charter, issued in the preceding year in favour of the Jews, may be alluded to here, as remarkably analogous to it in these respects, though Llewelyn obtained by homage, what this persecuted race had to procure at the cost of four thousand marks.[2] This may seem like a large sum for purchasing so uncertain a possession as the royal favour, but it was a thousand marks less than Walter de Gray payed to the same monarch for the chancellorship a very few years afterwards. In looking at the result, we find the comparison strictly maintainable, since the fidelity of the Welsh prince and John's conciliatory conduct towards the Jews, were both equally transient.

It is highly probable that this union betwixt Llewelyn and Joanna had for a time the effect of softening the animosities which disturbed the repose of both countries. John treated his son-in-law with great affection, and settled upon Joanna, as her dowry, the manor of Ellesmere,[3] in Shrop-

[1] Rymer, vol. i. p. 84.

[2] See the Charter 2nd John, i. 49, as printed in the admirable History of the Jews in England, by John Elijah Blunt, Esq., p. 132.

[3] At the time of the general survey, Ellesmere was held by Earl Roger, and subsequently under the crown by David, the son of Owen, who married Emma, sister of Henry II. Llewelyn had full seisin of the manor in the 6th of John, (Rot. Lit. Claus. 23,) and of the castle in the same year, (Rot. Lit. Pat. 51.) It appears, from the patent rolls of the 10th year of this reign, that Bartholomew Turot was governor of the castle at that time, and ordered to give it up to the custody of the Earl of Salisbury, the king's natural brother, and to Thomas de Erdington. So that the king reserved the disposal of the government of the castle, Ellesmere being a frontier town and of importance to the marches, and gave merely the rents and profits to his son-in-law, (Rot. Lit. Pat. 88;) and in proof of this, we find amongst the entries on the Roll of the Great Pipe 13th of Hen. III., that Llewelyn made a payment of ten pounds a-year for his land in Ellesmere. (See the Grant, Rot. Chart. 147.)

shire; she also held lands in Condover, in the same county;[1] even his chaplain, Ostricius, was provided for at the royal charge until the king could find him a suitable benefice.[2] Soon after these events, Gwenwynwyn, chief of Powys, was summoned to attend a council at Shrewsbury, (Oct. 1202,) and Llewelyn seized the opportunity afforded by his absence to invade his possessions. Under ordinary circumstances there would have been nothing remarkable in such a proceeding, but it gave rise, on the present occasion, to an unhappy estrangement of the English monarch's regard for his son-in-law. We know not indeed what constituted the offence of the Prince of Powys-land, but in the convention held at Shrewsbury on the vigil of St. Denis, (May 24, 1208,) he was compelled to swear fidelity to the English king, and covenanted to give him immediately twenty hostages for the full observance of the treaty, and if he did not procure more than twelve of the number in the course of the eight following days, he consented to remain as a forfeited captive, in the monarch's power, till the remainder were placed at his disposal; whilst, on the other hand, John undertook to preserve his territories free from inroads and damage during the interval. Whilst engaged in this stipulation, John had not calculated on the ambitious views of his son-in-law, who, with the natural disposition of his countrymen, had long cast a wistful eye over the more fertile possessions to the south of the Berwyn, nor had he believed his disposition was incapable of being wrought upon by the favours he had already experienced. It might, indeed, be stated in vindication of Llewelyn's aggressions, that he conceived he had an indefeasible right to the allegiance of the Prince of Powys-land; whatever claim, however, he might set up in this respect, it was always indignantly resisted.

Taking advantage, then, of these circumstances on the Borders, and the confused state of affairs in England, Llewelyn vigorously invaded the neighbouring territory, and carried his arms into the southern Principality. It was for

[1] She held lands in Cunedure de Balio Regis to the amount of £12 13s. a-year. (Rot. Magn. Pip. 13th Hen. III. See the writ for this assignment Rot. Lit. Claus. 12, 6th of John.)

[2] The king allowed Ostricius five pounds a-year until he could provide for him, which he afterwards did by procuring him a prebend in Ellesmere. (Rot. Lit. Claus. 5, 43, 60.)

a short time only that he could pursue his course of devastation, for meeting with a timely check from the army of the English king, he yielded himself up to the monarch's clemency, and received a gracious pardon by the hands of Ostricius, his chaplain, whom he had dispatched to Bristol (Dec. 26, 1208,) for the purpose of obtaining it.[1] This was not, however, the first occasion on which the Welsh Prince had to entrust himself to the tender consideration of John; as in the second year of this reign, the monarch addressed a writ ordering Llewelyn to meet Hubert, Archbishop of Canterbury, and Geoffrey Fitz Piers, son of the Earl of Essex, at Shrewsbury, to speak together on the subjects then in dispute. He had previously invited him to a conference at Westminster and granted him, according to the usual custom, a safe conduct for himself and followers, but it does not appear that Llewelyn thought proper to comply with the king's wishes.[2]

It might naturally be supposed that the late advances of the English monarch would have served, in some degree, to soften the impetuosity and check the ambition of the Welsh Prince; but, in point of moral feeling, these two leaders stood on an equality, and whilst the one, forgetful of his sworn fidelity and of the recent forgiveness he had experienced, was again carrying desolation through Powys-land, the other, in a spirit of revenge for his inability to punish his enemies by the open chances of war, savagely put all the hostages to death who were confided to his charge. This act of atrocity must have struck all the noble families in both countries with terror, and taught them the necessity of vigorously uniting themselves together for self-protection.

All at once Welsh discords were forgotten, and the three chieftains, who had recently been at war with each other, now only thought of the most effective measures to ward off the invasion of the English king. A pretext was afforded them in the cruel execution of Rhys ap Maelgwn, a Welsh noble only seventeen, who had been executed, in obedience to the royal commands, by the constable of Shrewsbury Castle.[3] Such an act of barbarity was sufficient excuse for Llewelyn marching with his troops towards this ancient town, where he gained admittance (A.D. 1215) without much

[1] Rymer, vol. i. p. 102. [2] Rot. Chart. 103, 104. [3] Price, p. 232.

resistance; and resumed the ancient sovereignty of Pengwern after it had been lost to his ancestors for upwards of four centuries.

A possession obtained with so little difficulty was as speedily lost. The unquiet spirit of Llewelyn led him to make new conquests in South Wales, and during his career of victory in that quarter, he received intelligence that Gwenwynwyn, Prince of Powis-land, had forsaken his cause and again placed himself under the protection of the English monarch. The unwelcome news struck very deeply in Llewelyn's mind, because the Prince had great power and influence throughout the country, and was moreover capable of furnishing powerful resistance to the incursions of his enemies upon the marches. It was in vain that he sent Bishops and Abbots to remonstrate with him upon this defection, that he reminded him of his oath of allegiance so lately taken, or that he bade him read his written promises of faithful adherence to his own cause.[1] He had therefore no alternative left him but to chastise a vassal who was both undeserving and insensible of more lenient treatment. It is interesting to trace the movements of the belligerent parties at this period; to follow Llewelyn as he hastily traverses the southern principality, and observe him disposing as he thought fit of its castles, cantrefs, and commots to his supporters, pursuing, in fact, a career of uninterrupted prosperity until he became acquainted with Gwenwynwyn's abandonment of his engagements. The English king's attention meanwhile was urgently called both to these outbreaks, and the more formidable insurrection of his own Barons; excommunicated by Innocent the third, menaced by Lewis the Dauphin of France, and assailed by his most powerful subjects, he knew not whither to turn for tranquillity. He now sought in turn the friendship of the Welsh, who with that tone of independence, which had always characterised them as a people, refused to support the treacherous intentions of a tyrant. In revenge for their firm resistance to his wishes, he immediately destroyed the castles of Hay and Radnor; as Clun belonged to the Fitz-Alans, it probably shared no better a fate, whilst Oswestry was burnt to the ground.

John passed rapidly forwards to Shrewsbury, where he tarried four days, thence to the castle of Bridgenorth, and

[1] Price, pp. 241, &c.

so on to the West of England. In less than two months after these events, death gave that repose to his spirit which his own line of conduct would never have procured him, and for a brief interval there was peace established between the two kingdoms.

At the time Henry III. ascended the throne, it can, however, scarcely be said that contentment generally existed amongst his subjects. The Barons had suffered so many years of thraldom under his father, that they could scarcely venture to entrust at once the sacred charge of their liberties to the keeping of so untried and youthful a personage as the new monarch, and they soon expressed this sense of their distrust by calling upon his advisers, since he was of too tender years to exercise any legal acts in his own person, to ratify the great charter so recently obtained from his predecessor. He had not in fact been more than two weeks in possession of the crown, before his subjects demanded the establishment of the rights they had been so long and vigorously contending for; nor did they consider it sufficient guarantee for their perpetual security to receive at this earliest moment their simple confirmation, since they repeated their demands the following year, when a few additional clauses, probably to make amends for the omission of some expunged, were incorporated in the statute.

If the English looked with such suspicion on their sovereign, bound to him as they were by so many ties of national dependance, of fealty, or of feudal tenure, can it then be presumed that the Welsh, who virtually owed none of this allegiance to the Saxon suzerain, and who were not vassals to the race of Plantagenets, would tamely acquiesce in the mandates of their commissioners without uttering a murmur or expostulation. It is truly most unreasonable to regard them during the long reign we are entering upon as being in a state of rebellion. They were not, in the first place, looked upon in the same light as their neighbours; they already possessed an inheritable throne, and a native monarch who had the first claim upon their obedience. Whatever respect therefore was manifested to Henry in his nonage, must have been the spontaneous effusion of their native kindliness and generosity, a feeling akin to that which still greets the English wanderer amid their romantic land. When we consider the line of policy adopted by his own people,

both during this and later periods of his reign, it will be seen that Henry could adduce no paramount claim for such a display of their affection. There is certainly no ground for expecting that to defection from Llewelyn the Welsh should also have added greater attachment to their oppressors than Henry's own people evinced. The transactions of the period will, however, best be understood by examining the official records which have been preserved, though it may be not unadvisable to bear in mind, that as all these documents embody the statements of one side only, there is a possibility of their being imbued with the colouring imparted to them by those who were interested actors.

The English Barons, during the two first years of Henry's reign, had been sedulously cultivating the friendship of Llewelyn, and up to this point the aspect of affairs in the North was prosperous. But as soon as their confederacy with the French King was broken through and himself defeated, it became the interest of Henry's advisers to weaken the growing power of Wales. William Marshall, Earl of Pembroke, was naturally anxious to urge forward a measure of this nature, as he had suffered from Llewelyn's incursions in the south. Gallo, the Papal Legate, who had recently conveyed to the Welsh Prince the sentence of excommunication, and those of the nobility who were appointed to manage the business of the state during the minority, accordingly summoned him to appear at Worcester (12th Feb. 1218) and render homage. That nothing might seem outwardly deficient in respect, an honourable escort was ordered to attend him hither, and the same prelates and nobles subsequently witnessed his extorted confessions. There is to those who, after this lapse of time, can dispassionately scrutinize the hidden motives of the agents who performed a part in the scene that was acted, something truly repulsive and pitiable in the conduct of men, who having once secured the person of the royal Prince, should take perfidious advantage of his restraint to effect his humiliation.[1] The provisions of Magna Charta, which decreed so justly how all causes of dispute should be settled, were thus soon forgotten; a circumstance not much, indeed, calculated to excite surprise, when we find the clause itself omitted[2] in Henry's very first con-

[1] *Fœdera.* vol. i. p. 150.

[2] These very important clauses do not exist at all in the charter granted in

firmation. On the present occasion the Welsh monarch surrendered Caermarthen and Cardigan Castles, as well as bound himself by oath not to harbour the king's enemies. By way of striking a balance and somewhat softening matters, the council permitted him to hold the custody of Gwenwynwyn's lands in North Wales and Montgomeryshire, of which the prince of Powys-land had been despoiled by John, Llewelyn contracting during the prince's minority to furnish reasonable subsistence for the children, whether they were brought up in England or Wales, as well as covenanting to pay the dowry of Margaret, the widow. Another document in the Clause Rolls issued by himself, sets forth that he agreed to hold the aforementioned castles, with all their appurtenances, until Henry himself came of age; to keep them in repair at his own cost, and to defend them against the King's enemies, receiving power in the meanwhile to appoint officers over each, and to exercise the government over their appropriated jurisdiction. He also consented that the King's bailiff should hold his court in these respective castles and territories for England according to the law of England, and for Welshmen by that of Wales; giving up as hostages for the due observance of these articles Malegwn, the son of Rhys; Rhys, the son of Griffith; Madoc, the son of Griffith; and Marenduc, the son of Robert.[1]

There was also confirmed to Joanna, by a writ addressed

the first year of his reign in the Durham Manuscript, which has been hitherto adopted as the one of greatest authority, but are supplied in the printed copies from an entry transcript in the Red Book of the exchequer at Dublin. In the charter of the second year of Henry's reign they are altogether wanting. The reader will hardly forget, as he passes over the events which will be noticed in the ensuing narrative, that the following clauses were in the provisions granted at Runemede, but erased on the first opportunity after John's death. That this fact should now be noticed for the first time, as it is presumed, is one among many proofs to shew how partially the history of the fall of Welsh liberty has hitherto been considered. The words are these: —

"Si Rex Walenses dissaisierit vel elongaverit de terris vel libertatibus vel de rebus aliis in Anglia vel in Wallia, eis statim sine placito reddantur, et si fuerint dissaisiti vel elongati de tenementis suis Angliæ per patrem vel fratrem Regis sine judicio parium suorum, Rex eis sine dilatione justitiam exhibebit eo modo quo exhibet Anglicis justitiam de tenementis suis Angliæ, secundum legem Angliæ, et de tenementis Walliæ secundum legem Walliæ, et de tenementis Marchiæ, secundum legem Marchie. Idem faciant Walenses Regi et suis."

[1] Rot. Claus. 226, 417, 419.

to the sheriff of Warwickshire, the manor of Budiford (Bidford) in that county, which had been granted to her by John as part of her marriage portion.[1] Subsequently leave was given to hold a market there on Tuesdays, provided it did not interfere with those in the neighbourhood.

It is very easy to perceive that the small favours which were now shewn to Llewelyn were in themselves not only of a temporary duration, but were coupled with so many guards and restrictions, that they were in truth scarcely any favours at all; they were rather the means of secretly destroying his personal freedom, and of gradually entangling him in the meshes of an artful policy, from which it would be impossible to extricate himself.

We have no means of ascertaining what was the real state of feeling existing between the two countries during the interval of this arrangement and Henry's visit to Shrewsbury. On the 1st of May, however, he addressed a letter, from Campden, in Gloucestershire, to Llewelyn, informing him he was on the road to meet him; that Fulke de Breaute would give him safe conduct to Shrewsbury, where he wished, in conjunction with the legate, the archbishop of Canterbury, the bishop of Winchester, and Hubert de Burgh, to hold a Colloquium with him on the Monday after the Ascension.[2] The uneasiness Llewelyn felt at the unnatural conduct of his eldest son Griffith, might have been an inducement on his part for complying with this invitation. But besides the prudence of coming to some explanation with the English council, for those outrages committed by Griffith in keeping possession of the cantref of Merioneth, in defiance of his father's threatening, there were differences which required settling betwixt himself and the Earl of Pembroke. An arrangement indeed respecting these complicated disputes was attempted, but very badly conceived, since all that was affected was to proclaim a truce that should continue until the feast of St. Michael following, which was leaving the real question at issue as unsettled as before. It is not, therefore, to be wondered at that in less than a week after the expiration, the influence of William Marshall should so far prevail as to give an unfavourable colouring to the

[1] Rot. Claus. 378, 379.

[2] *Fœdera*, vol. i. p. 159.

deeds of Llewelyn in South Wales, and bring him into fresh difficulties.[1]

One permanent effect, however, of this Colloquium was to place David, the second son, under the English king's guardianship, a protection afforded him to the disparagement of his brother, both in consequence of his being the legitimate son of the English king's sister, and because he was likely to be a less dangerous enemy to fill the Welsh throne.[2] Henry remained at Shrewsbury until the 8th of May, 1220, and left the county by way of Bridgenorth, for Westminster.

CHARLES HENRY HARTSHORNE.

(To be continued.)

TOPOGRAPHICAL POETRY.

[THE following lines, though scarcely lying within the scope of an archæological work, we give insertion to, inasmuch as they are unpublished; and, coming from a personage of note of the last century, are worthy of remembrance.]

From Dr. Moore at Golden Grove, in Caermarthenshire, to his son F. Moore in London.——1790.

The fervour of a father's love
Greets thee, dear Frank, from Golden Grove,
Where open handed Bounty reigns,
And spreads his blessings o'er the plains;
Where his full flock the shepherd leads,
O'er pastures rich, and flowing meads;
Or, crossing Towy's crystal rill,
Ascends the slope of Grongar Hill,
And sees beneath his roving eye
A thousand rural beauties lie;
Wood, village, garden, hill and dale,
And river winding thro' the vale,
And milk-white cottages[3] so clean,
Sweet contrast to the groves so green;

[1] See the different grievances alleged on the part of the Earl of Pembroke in Rymer's *Fœdera*, vol. i. p. 164, from the Close Rolls, 4 Hen. III.

[2] *Fœdera*, vol. i. p. 159.

[3] The Peasants' houses, in this part of Wales, are all remarkably white and clean.

The cliff which overhangs the flood,
The castle rising thro' the wood,
Erewhile the seat of feudal lord,
And bard his battles to record.
And lo! her bow,[1] now while I write,
Bright Iris bends before my sight,
One end she leans on Dryslon's tow'rs,
The other dips in Newton's bow'rs,
And comprehends in their embrace,
The various beauties of the place,
Lending a frame of every hue,
To this — the most enchanting view,
That Nature's pencil ever drew.—
But here, mayhap, that frigid dame
Whose touch can damp the poet's flame,
Who ev'ry narrative assails
With odious compasses and scales,
Who can the trav'ler's pen benumb,
And strike the story-teller dumb;
Whose wavering faith, in ev'ry age,
Has filled the zealot's breast with rage,
Who heard unmov'd the sibyl's strain,
And pontiff's claim with cold disdain,
And, pausing o'er the sacred line,
Still frets the orthodox divine;
Pale *Doubt* is this old beldame's name,
Who thus can prompt you to exclaim,—
"My father deals in fairy tales;
"There's no such golden groves in Wales."
Come, then, O thou of little faith,
And own, description falls beneath
The real beauties, which prevail
Round Golden Grove in Towy Vale:
And when you're told these fields can claim
The honour of Carmarthen's name,[2]
Your glowing breast will at the sound
With many a grateful thought rebound,
And make you view with partial eye
The meanest object you descry.

[1] I was writing the preceding lines, at a window, at Golden Grove, when a rainbow formed, and gave rise to these nine lines.
[2] Mr. F. Moore was in the office of Lord Carmarthen, now Duke of Leeds.

ON CERTAIN PECULIARITIES OBSERVABLE IN SOME OF THE EARLY MONUMENTAL EFFIGIES IN WALES.

Effigy of Bishop William de Brewsa.

THE desire to perpetuate the resemblance, after death, of persons who have been honoured or beloved during life, is so natural and widely spread a feeling, that it is not surprising that we should find attempts made to effect this purpose

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Dr. Moore, the author of the above poem, was father of Sir John Moore, who was killed on the retreat of the English from Corunna; and the doctor, a physician, was also the author of "Zeluco." Golden Grove is in the vale of Towy, in the county of Caermarthen, and is the property of Earl of Cawdor; near it may be seen "Taylor's Walk," so called from having been frequented by Dr. Jeremy Taylor, when in misfortune, and who received much sympathy and protection at this place; and his name is still held in great veneration in the neighbourhood. Golden Grove was also visited by Cromwell, in his way to attack Pembroke Castle. Drylswyn Castle is situated on an eminence in the vale, the siege of which proved fatal to Lord Stafford, and others, who were buried in its ruins. Newton is the seat of Lord Dynevor, and the old castle and hanging woods, alluded to by Moore, present a magnificent view from Golden Grove. Grongar Hill was celebrated by Dyer, in his beautiful poem, and is in front of Golden Grove.

from the earliest period of civilized existence. The prevalence of hero-worship, the practice of image-worship of various kinds, the custom of impressing coins and seals with the portraits of the sovereign princes by whom they were used or issued, are all varied instances originating in this feeling.

Portraiture, in its widest extent, (exclusive, however, of graphic art,) divides itself into two branches; pictorial and sculptural. With the former, beyond noticing (in order to prove the early practice of portrait painting) the statement of Cicero in his treatise entitled *Atticus*, that Varro had introduced into his works not only the names but also the effigies of more than seven hundred illustrious personages, our attention will be confined, in the present article, to sculptured effigies, which may be conveniently divided into,

1st, those made during, or with more particular reference to, the life of the person represented; and

2nd, those made subsequently, or with reference, to his decease.

This division of the subject seems dependent, in a great degree, upon the mode of sepulture adopted in various nations. The Greeks and Romans, for instance, did not erect monumental effigies, similar to those of the Middle Ages in a recumbent position, because their dead were not generally buried entire;[1] on the contrary, their heroes are represented in the most glorious attitudes of living existence. In the greater part of the tombs collected in the Museum of the Vatican, battles and games are executed in bas relief: "The memory of the activity of life was the best homage which they could pay the dead."—Mad. de Stael's *Corinne*, vol. viii. c. 2.

The Egyptians, on the other hand, who embalmed their dead entire, represented the deceased, as nearly as possible, in the singular mummy-cases of which there are so many

[1] The distinction between the *Sepulchra*, in which the corpses were laid entire, and the *Hypogæa* or *Mausolea*, in which the cinerary urns were deposited, must be borne in mind. The practice of burning the body, from its prevalence, would indispose the mind to the erection of sculptures representing the deceased lying on his tomb; in fact, in the instructions which Trimalchio gives for the sculptures of his own tomb, which have come down to us, we find him desiring to be represented seated in the ship whereby he obtained his great wealth, pouring out his riches to the multitude.—Petronius, vol. i. p. 326.

fine examples in the British Museum. These effigies are not always representations of a mummified corpse; hence the same establishment contains a remarkable full length Egyptian monumental effigy in black marble, in which the deceased is sculptured lying at full length, clad in a long loose robe, with the hands lying upon the breast, and the feet naked. The head is unfortunately wanting in this specimen, which is intermediate between an incised slab and a full sculptured effigy. In the same establishment there are also some remarkable Etruscan monumental effigies, in which full length and fully draped figures are represented half recumbent, as on a couch, apparently similar to one represented in Piranesi's *Vasi e Candelabri*, of an oblong form, with the figures of a man and woman half recumbent, as on a seat in a triclinium, surrounded by a border or battlement; on the sides of the tomb, in compartments, are figured the labours of Hercules. We have in these monuments the earliest instances of what in after ages have been termed altar-tombs.[1]

In our own country the Romans, of course, introduced their own classical mode of burial; the body being consumed on the pile, the ashes carefully collected, and enclosed in a linen sheet, secured by a brass pin, and deposited in an urn.

Esculptured effigies of Roman soldiers and others have been met with in different parts of the kingdom, of which the only instance which has, I believe, occurred in Wales is the Maiden stone, as it is called, near Brecon.[2] This monument is the more interesting from its being evidently the type of the very curious British tombstone in the nearly adjacent village church-yard of Llandevaelog. The figures hitherto published of the latter stone are quite wretched; I have carefully drawn both it and the Maiden stone.

[1] Winckelman quotes D'Harcanville for an engraving of an extraordinary tomb found in the middle of the Tiphantine Mountains by Sir William Hamilton, in which the skeleton of the deceased was extended upon the ground. Wooden monumental figures, as well as figures in stone carved in low relief, in a half recumbent position, were, however, occasionally sculptured both by the Greeks and Romans, (Gough, Introd. vol. ii. p. 98,) evidently borrowed from the Etruscan monuments alluded to above.

[2] The figure of this monument given in Jones's *Brecknockshire* is very correct. See for other instances figures 136 and 160 in Knight's *Old England*, a work which I refer to from being easy of access to less antiquarian readers.

During the Anglo-Saxon period the custom of burning the dead seems to have soon declined, the dead body being buried entire, as represented in many Anglo-Saxon illuminations; it is singular, however, that throughout the long period which intervened between the departure of the Romans to the Norman conquest no monumental effigy appears to have been executed. This gives to the Llandevailog stone a very considerable degree of interest, bearing as it does the armed figure of an ancient Brition, beneath which his name is inscribed, and ornamented with that singular interlaced ribbon-work characteristic of early British art.

It is true that the history of sepulture during this period is very obscure, but materials for a general review of the subject are daily accumulating. It may, however, be laid down as a rule that it was not until many years subsequent to the Norman conquest that sepulchral effigies were introduced.[1] Indeed, it is evident that the Normans themselves, at the time of the Conquest, had not adopted the practice, otherwise the tomb of the Conqueror[2] would have exhibited an effigy, as well as that of his son Rufus, whose simply coped tomb still exists at Winchester.

Mons. de Caumont, in the sixth volume of his *Cours d'Antiquités monumentales*, has devoted great attention to the history of sepulture in France, from the fourth to the sixteenth century; from which a few particulars may be advantageously abstracted having reference to sculptured monumental effigies.

Among the very early sarcophagi still preserved in the museums of the south of France enriched with sculptures, is one attributed to the Abbess Eusebia, on which is represented, in medallion, a person robed with the toga, most probably intended as a portrait.

[1] Gough has, at considerable length, endeavoured to disprove the claims of the various monuments which have been asserted to have been erected previous to the Conquest.—Vol. i. Introd. p. 41 and seq.

[2] Mons. de Bras, as quoted by M. de Caumont, gives the following account of the tomb of William the Conqueror previous to its destruction:—"Et finalement quelques iours après ils casserent le mesme loculle de pierre on estoyent les ossemens de le Roy Duc, sous son sepulchre: lequel loculle estoit dûne forte pierre de Voideryl couvert de mesme pierre, et soustenu *sur trois petits pilastres de pierre blanche.*" It is not stated whether the tomb was covered with a coped or flat stone, but that of his Queen Matilda, still preserved in the choir of St. Stephen, at Caen, is covered with a flat slab, with a Latin inscription.

The only instance, however, given by De Caumont in which the human figure is represented at full length, previous to the eleventh century, is a piece of mosaic work at St. Denis, forming the cover of the tomb of Fredegonda, which is attributed to the Merovingian era. Upon a slab, broadest at the head, is represented a figure of the queen, clad in royal robes, with the crown upon the head and the sceptre in the right hand. The face, hands, and feet were probably modelled in precious metals, which have been abstracted. From the figure given by Mons. de Caumont, I however feel much inclined to doubt the very early period assigned to this monument, the figure of which has much greater resemblance to thirteenth century work.

It was not, according to De Caumont, until the twelfth century that "on commença à décorer le tombeau de la statue couchée du défunt." From the coped form which, in the previous century,[1] had been given to the lids of tombs, together with the gradual diminution of their breadth from head to foot, the transition was easy to the figure of the deceased; whence, however, the first idea was obtained I have nowhere seen suggested, but from its having so soon attained the high perfection which we perceive in the tombs of the Plantagenet kings, at Fontevrault, there seems reason to think it probable that the idea was obtained from the East during the crusades.[2]

One of the most remarkable of the sculptured tombs of the thirteenth century, given by De Caumont, appears to possess a national interest for us. He thus describes it:—"Le tombeau du 13me. siècle le plus remarquable, peutêtre, que j'aie rencontré, par la beauté de la statue qui le recouvre, est un de ceux qui existent dans les cryptes de Jouarre (Seine-et-Marne), dont j'ai déjà parlé. Cette statue est regardée, à Jouarre, comme celle d'une reine d'Ecosse appelée

[1] The coped form is, however, much earlier than the eleventh and twelfth centuries. The curious tomb at Dewsbury, figured by Whittaker in his *Loidis and Elmete;* and the recently discovered tomb at Bakewell, described in a recent number of the *Journal of the British Archæological Association*, (but which requires a much more careful representation than is there given of it,) are both coped.

[2] Some highly curious stone coffins, with lids approaching to the coped form, of Clovis and his family, were found in the crypt of St. Geneviève at Paris, and are figured in the *Statistique Monumentale de Paris*. EDD. ARCH. CAMB.

Sainte Ozanne. J'ignore absolument sur quoi se fonde cette tradition."—p. 396. In a preceding page (243) the tomb is described as:—"Tombeau carré-plat offrant en-dessus une reine en relief habillée en religieuse, dite Sainte Ozanne, reine d'Ecosse. Cette statue du 13me. siècle, je crois, est admirablement belle; la tête est magnifique, elle est parfaitement modelée dans toutes ses parties."

These regal monuments are, strictly speaking, recumbent statues representing the deceased as if lying in state, but many of the earliest of our monumental effigies are sculptured in low relief, the ground being sunk into the stone and the figure level with the surrounding margin. These latter monuments, which are the more immediate subjects of these and a subsequent article, and for the most part, were generally laid on a level with the pavement, contain effigies of ecclesiastics. Specimens of this class of monuments occur in several of our cathedrals. Their rarity, and the illustration they afford of some of the effigies in Wales, induce me to notice them shortly.

The earliest effigies given by Gough are those of the abbots of Westminster, of the end of the eleventh and beginning of the twelfth centuries, which have been so often engraved. The figure represented in his plate 2 as the effigies of Ingelrica, mistress of the Conqueror, must surely be antedated by a century at the least.

Mr. Stothard remarks[1] that "effigies are rarely to be met with in England before the middle of the thirteenth century, a circumstance not to be attributed to the causes generally assigned, which were either that they had been destroyed, or that the unsettled state of the times did not offer sufficient encouragement for erecting such memorials, but it rather appears not *to have before become the practice to represent the deceased.* It is an undoubted fact that the alteration introduced by the Normans was the addition of the figure of the person deceased, and then it appeared not in the bold style of the later Norman monuments, but partaking of the character and low relief of those tombs it was about to supersede; of these, and of the few, perhaps, that were executed, Roger of Salisbury is the only one in good preservation. The effigy of Joceline, Bishop of Salisbury, is in-

[1] *Monumental Effigies*, Introd. p. iv.

finitely more relieved than that of Roger, Bishop of the same see, which is far from possessing the bold relief we afterwards observe in the figure of King John."

Stothard has illustrated the monumental effigies of three Bishops, all of the twelfth century. First of Roger of Salisbury, (above mentioned,) who died in 1139, in the nave of Salisbury Cathedral. He is represented lying beneath a trefoil-headed arch, with a low mitre, holding his crozier in the left hand, with which he wounds a dragon beneath his feet; his right hand raised on his breast, giving the benediction; the whole enclosed within a beautiful foliated arabesque border. Jocelyn de Bailul, Bishop of Salisbury, is another whose effigy, like the former, is carved in low relief. It is, however, much plainer in its details, the figure rests beneath a wide rounded arch, the mitre is higher, the crozier is similarly held in the left hand, whilst the right is elevated over the right shoulder, in the act of benediction; this effigy is especially interesting from the long Latin legend carved on its various parts. The third is an effigy of a Bishop in Temple Church, resting beneath a trefoiled arch, but with a mitre much lower than either of the two preceding Bishops. He is represented in the same attitude as Jocelyn de Bailul.

Hollis (*Monumental Effigies*, part ii. pl. i.) represents a stone monument ascribed to Bishop de Rupibus, in Exeter Cathedral, the figure of which rests beneath an acute trefoiled arch, with a nearly equilateral triangled mitre, holding with the left hand a book which rests on his stomach, and the right hand lying on his breast with the fingers extended; no date is ascribed to this monument.

Carter has figured the monumental incised effigies of three of the Abbots of Peterborough, lying on the pavement in the south aisle of the cathedral. One of these Abbots, Andrew, who died in 1199, is represented lying beneath a five lobed arch, above which the stone is adorned with tabernacle work of an early kind; he holds the staff in the right hand, the bottom of which pierces a dragon. An effigy, reputed to be that of St. Edan, the founder and first Bishop of Ferns, who died in 632, was discovered in a vault beneath the cathedral there, about seventy years ago. He lies beneath a trefoil arch, and wears a low mitre and a short crook; the upper angles of the stone are ornamented

with angels blowing trumpets. It cannot be earlier than the thirteenth century.

M. de Caumont has given figures of the effigies of ecclesiastics of the thirteenth century, which are for the most part analogous to those described; the chief difference consisting in the addition, at the sides of two of the figures, of angels holding candles and censers. One of these differs from the others, as well as from all which we possess in England, from having been cast in bronze. It is of the date of 1223, and with another at Amiens, is considered to be the only specimen of the kind existing in France.[1]

Wales possesses still fewer incised slabs with *full length* effigies in low relief than England. The finest which I have met with in the Principality is that of William de Brewsa, forty-second bishop of Llandaff, (according to Browne Willis's *Survey of Llandaff*, p. 51,) who was elected bishop about the middle of Lent, 1265, (Godwyn *de Præsulibus*,) and consecrated on the octave of Whitsuntide following, (*Annales Wigorn. in Angl. Sacra.* vol. i. p. 508.) He died 19th March, 1286-7, and was buried on the north side of the high altar in the Lady Chapel, or Welsh Chapel as it is termed, of the cathedral.[2] The statue is in moderately low relief, carved in very hard bluish black stone, the feet are wanting, the bishop is clad in pontificalibus, the mitre acutely pointed at top, with the infulæ falling on the shoulders, the ears standing out, the face smooth; the pastoral staff is singularly holden by the left hand, the right being simply extended upon the breast. The various parts of the episcopal dress are easily to be made out; the head of the staff is beautifully foliated; the figure lies beneath a trefoil arch, the middle lobe being rounded, the fillet of the arch bearing the words

✠ WILLELM^{S} DE: BREWSA: EPS: LA:

The arch springs from capitals of Early English form, on

[1] Besides these bronzed effigies, of which we have no early example in England, France possesses specimens of four other varieties of sepulchral monuments, of which we are unable to exhibit any counterpart, namely, the early elaborately carved sarcophagi, the mosaic effigy of Fredegonda, the enamel effigy of Geoffrey Plantagenet, and the tombs placed on pillars, such as the tomb of William the Conqueror is described to have been.

[2] This chapel has, within the last year or two, been renovated in the Early English style in very good taste. The arch by which it is entered is rounded and ornamented with interesting mouldings.

slender columns, are surmounted by pinnacles, the crockets of which are formed by various kinds of natural leaves, each pinnacle being ornamented with a distinct kind of leaf. Unlike the more ordinary early representations of bishops, William de Brewsa is neither in the act of benediction, nor holding the sacred volume.

Another more deeply incised effigy is that lying beneath a semicircular arch in the north wall of the chancel of Corwen Church, which has recently been cleaned so as to allow its features to be determined.

Effigy of Iorwerth Sulien.

This is a very curious specimen, partaking, in one respect, of the semi-effigial figure; that is, the upper part of the figure is in relief, the plain spaces being deeply sunk, whilst the lower part below the waist is level with the surface, giving the figure the appearance of resting in bed, with the coverlit half turned down. It will be seen, however, that the robes of the deceased are carried over this part of the figure to the feet, notwithstanding the narrow square fillet which interrupts and separates this part of the body, and which bears the inscription

✠ HIC: JACET: IORWERTH: SVLIEN: VICARIVS:
DE CORVAEN: ORA PRO EO.

The figure rests beneath a pointed arch, and holds a chalice in the hands upon the breast. The head is tonsured on the crown, and the dress is very elaborately executed. It may be referred to the fourteenth or, at the latest, to the fifteenth century. This stone measures five feet and a half in length, being unusually narrow, and gradually widening to the head.

An interesting incised slab, of the latter part of the thirteenth century, has lately been discovered in the church of St. Bride, Glamorganshire. It represents Johan le Botiler, who is in armour, with the legs crossed, and bears a shield with his device of three covered cups, two of which, singularly, appear also on his scull-cap; and the sword in his right hand has a wavy line along it, which is also very unusual. The legend is in early French, and runs round three sides of the slab. (*Journal Arch. Institute*, vol. ii. p. 384, where there is a figure of the effigy.)

I shall here only notice, in addition to the above, the singular incised effigy, if it may be so termed, on the top of one of the buttresses on the north side of Cilcain Church, which I trust soon to see represented in the *Archæologia Cambrensis*.

With reference to the question whether effigies on tombs are to be considered as portraits, Gough (Introduction, p. 97) deems it certain that this "is the case with the regal monuments, and also with respect to particular monuments of lords and prelates, after the thirteenth century; but before that time the knights, crusaders, abbots, and bishops are too uniform and rude to mean anything more than a human figure." That the earlier effigies are rude enough and more or less uniform in their execution is true, but that each was intended as a portraiture of the person in whose memory they were executed, cannot, I think, admit of a single question.

The second portion of this paper will be devoted to those early incised stone monuments which contain only semi-effigies, or a still smaller portion of the human figure, or are merely ornamented with arabesque or other analogous designs. Of these memorials, (in which Wales appears to be richer than England,) one of the most interesting is the tomb-stone of the Princess Joan, daughter of King John, in which both these peculiarities are to be noticed, and of which an engraving, made especially for this work, is given as a frontispiece to the present number. It will be de-

scribed in my subsequent article, and is here alluded to in the hope of drawing attention to this class of monuments, for any notices of which, in the meantime, I shall feel obliged to the readers of the *Archæologia Cambrensis*, in order that my paper may be as complete as possible.

J. O. WESTWOOD.

Hammersmith, 8th June 1847.

TITLE OF PRINCE OF WALES.

IN my communication as to the title of Prince of Wales, printed in the first volume of the *Archæologia Cambrensis*, (see page 143 of that vol.) I have remarked upon the coincidence as to the time at which, in Wynne's *History of Wales*, Edward of Caernarvon is said to have received the homage of the freeholders of Wales, at Chester, and the time when, there can surely be no reason to doubt, he was raised to the dignity of Prince of Wales. Before that communication was written, it appeared to me extremely probable that Edward received the homage of the Welsh, as stated in Wynne's *History*, immediately, or very soon after, and in consequence of his elevation to the Principality; and I now feel sure that such was the fact; for amongst the records in the branch office, Carlton Ride, the Reverend Joseph Hunter's Dept., I find an original roll, entitled "Rotulus de fidelitate et attendencia presentata Ricardo de Stafford, et Sociis suis," &c., which is a list or statement of all persons who had performed fealty to the officers of Edward the Black Prince, for him, upon *his* receiving, from his father, a grant of the Principality of Wales. The roll commences with a transcript of letters patent of Edward III., in which the king recites that he has granted to his son the Principality of Wales, &c., &c. That grant was made 12th May, 17 Edw. III.; the roll to which I have referred is of the same year. I subjoin, as a specimen, a transcript of so much of it as relates to the county of Merioneth:—

Adhuc de fidelitate, et attendencia, et sacramentis ministrorum, coram prefatis Ricardo, et sociis suis, apud Hardelaghe, die Sabbati, in vigilia sancti Laurencii, Anno supradicto. (17 Edw. III.)[1]

[1] 9th of August, 1343.

Hardelagh.—Bartholomeus de Salle, constabularius castri de Hardelaghe, fecit sacramentum et attendenciam, de officio suo, domino Principi, coram prefato Ricardo, et sociis suis.

Sacramenta Ballivorum et Ministrorum.—Idem Bartholomeus, Maior ville de Hardelaghe, fecit sacramentum de officio maioritatis &c.

Thomas Vaghan, Ballivus ville predicte, fecit sacramentum de officio &c.

Thomas Brice, ballivus et Coronator ville predicte, fecit sacramentum de officio &c.

Ffidelitas ville de Hardelaghe.—Thomas Vaghan, Willielmus le Taillour, Johannes d Audele, Gilbertus Baynard, Thomas le Colier, Johannes Pelle, Ricardus Prat, Gilbertus Scot, Robertus le Colier, Johannes ffab', Johannes le Colier, Ricardus Gune, et omnes alii tenentes de villa de Hardelaghe, singillatim faciūt, [sic] fidelitatem et attendenciam, dicto domino Principi, coram prefatis Ricardo, et sociis suis, &c.

Sacramentum Vicecomitis.—Howel ap Grono, vicecomes de Meyryonyth, fecit sacramentum de officio vicecomitis &c.

Ffidelitas.—Abbas de Kymmer fecit fidelitatem dicto domino Principi, coram prefatis R. &c.

Abbas de Thanegwystel,[1] Abbas de Strathmaghel, et Abbas de Basingwerk, et Griff. de Glyndordo, nondum venientes, ideo &c.

Fidelitas Baronum.—Rees ap Madoc, Griffith ap David ap Elise, Madoc ap Elise, Teg' Madoc, Oweyn ap David ap Griffith, Thlewelyn ap David ap Griffith, Barones de Edyrnion, fecerunt fidelitatem et attendenciam, singillatim, dicto domino Principi, coram prefatis &c.

Barones de Abertanad[2] nondum venientes, ideo &c.

Ffidelitas Communitatis Comitatus de Merioneth.—Ieuan ap Thlewelyn, Thlewelyn Vaghan, Griffith ap Vryen, David ap Gurgeneu, Atha Coch ap Eynion, Eynion ap Thlewelyn, Griffith ap Iorwerth, Edneved ap Vrien, Griffith ap Atha, Ieuan Vaghan ap Ieuan ap Gwyn, Ririt ap Kenric, Oweyn ap David ap Griffith, Leuelin Vaghan ap Leuelin ap Cad, Griffith Vaghan, Griffith ap Oweyn, Edneved ap Leuelyn,

[1] This is no doubt intended for Llanegwystel or Valle Crucis.

[2] Abertanatt, formerly part of the county of Merioneth, was united to Shropshire by a statute of the reign of King Hen. VIII.

Ieuan ap Einion Vaghan, Griffith Gothyn Map Eynion, Eynion ap Aron, David ap Cadugan ap Ithel, Eynion ap Griffith, Iorwerth ap Ieuan, Kenric ap Eynion, Ieuan ap Ada, Howel ap Ririt, Gwyn Thloit Gwynagh, et Comunitas Comitatus de Merioneth, singillatim ffecerunt fidelitatem et attendenciam dicto domino Principi coram prefato Ricardo, et sociis suis &c.

Sacramenta Wodewardorum.—Johannes de Hosom, Wodewardus de Ardudo, Petrus de Ouerton, Wodewardus de Estimaner, et Petrus de Ouerton, Wodewardus de Talypont, fecerunt sacramenta de officio &c.

Rogerus de Heyton, Wodewardus de Penthlyn, et Gween ap Madoc, Coronator de Penthlyn, nondum venientes, ideo &c.

Auxilium petitur.–Et quesitum est, per prefatum Ricardum, et socios suos, hic, ad hunc diem, de Baronibus et hominibus totius istius Comitatus, id, quod prefato domino Principi, in auxilium, ad castra ac villas sua, in predictis partibus, reparanda et perficienda, in initio noui dominii sui, voluerint exhibere: qui quidem Barones, et homines predicti, sic responderunt; quod tres, vel quatuor, de probioribus hominibus Comitatus predicti, mittere voluerint, coram prefato domino Principi, et consilio suo, in tres septimanas sancti Michaelis, proxime futuras, ubicumque fuerint, &c., et de premissis &c., tunc ibidem respondere.[1]

W. W. E. W.

ANECDOTES

CHARACTERISTIC OF THE LAWLESS STATE OF SOCIETY IN MERIONETHSHIRE, IN THE REIGNS OF EDWARD IV. AND HENRY VIII.

From an original manuscript, written in 1654, in the autograph of Robert Vaughan, of Hengwrt, Esq., the Merionethshire antiquary.

Howel ap Jenkin, of Ynys-y-maengwyn, seeing his father's meanes [estate] after his death was to be divided between him and his brethren,[2] whereby he was to have but ye 3 parte, whereas ye whole seemed little inough for him in his conceit, plodded how to procure his father to passe the

[1] It would appear from this, that the Princes of Wales had no power of taxing their subjects, without the consent of the latter.

[2] By the law of *Gavelkind*, then prevalent in Wales.

whole upon him; which when by faer meanes he could not obtaine, he, confiding in the ye greatnes of his allies, tooke the old man his father, and imprisoned him in Harlegh castell, where he [his] father in lawe[1] was Constable; from whence he was not released untill he passed all his lands upon Howell and Mary his wife, & theire issue, by his deede, wch beareth date ye 19th of Edw. 4. . . . . .

. . . . . .

Humffrey ap Howell ap Jenkin [eldest son of the person above-mentioned] gott a deputacion of that office, [the office of sheriff] for ye county of Merioneth, aboute the yeare of Henry 8:[2] and falling out wth his cosin Howell Vaughan, of Llwydiarth, in Powys, who at that tyme dwelled at Caergai in Merionshire, what though he were out of his owne county, yet found enough in this countrey; for besids his two sonnes, John and Humffrey, being lustie yong men, & Morgan ap John of Cynllwyd, Howell's brother in law, a man of great power in Penllyn, he had out of Talybont, Tudur Vaughan ap Griffith ap Howell,[3] out of ye prime men of that countrey, & William ap Jenkin, & Morgan his brother, ye sonnes of Jenkin ap Iorwerth afores^d, who being disinherited by meanes of their brother Howell, as is before declared, sided wth Howell Vaughan against Humffrey, their brother's sonne. Nevertheless Humfrey ap Howell ap Jenkin, by virtue of his office, raysed a great number of men out of Estmanner, [Estimaner,] & came to Caergai, where he seised upon all the cattel of Howell Vaughan that he found, & did drive them to Talybont. Howell with his friends followed hard after but could not overtake them, vntil Tudur Vaughan, having notice of the matter, came wth a companie of 50 archers and met the shieriff & his men driving ye cattell and began to skirmishe, whereupon Howell Vaughan came in sight: then the shireff, seing himself to be overmached, left ye cattell, & gave ground. Tudur Vaughan pursued hard after them; then Howell Vaughan recovered his cattell, and wth his men returned thinke[ing] all had

[1] Sir Roger Kynaston, Knt., see *Archæologia Cambrensis*, vol. i. p. 265.

[2] By a roll of Ministers' Accounts for the county of Merioneth, for the year ending at Michaelmas, 13 Hen. VIII., (1521,) in the Branch Record Office, Carlton Ride, the Rev. Joseph Hunter's department, it appears that at that time Humphrey ap Howel ap Jenkin was deputy to John Scudamor, sheriff for Merionethshire.

[3] Ancestor to the Vaughans, formerly of Caerynwch, near Dolgelley.

been ended. The shieriffe perceiving that none followed but Tudur Vaughan & his men, whoe for the most parte were a foot, comanded his men still to give ground, till they came to the Bwlch (being a narrow passage beetweene two great mountaines) where he wished them to make a stand,[1] & if Tudur Vaughan did com thither that then they should fale [fall] upon him suddenly and take him; which was done accordingly; for Tudur Vaughan being on horsback came before his men, who were a foot, & soe was taken & his men beaten back. Then he was sent to Aberystwyth castle in Cardiganshire to be imprisoned, from whence, not long after, he was set at libertie, & returned to his countrey. This was about 15. H.[enry] 8.

1847. W. W. E. W.

RELICS OF SIR RHYS AP THOMAS, K.G.

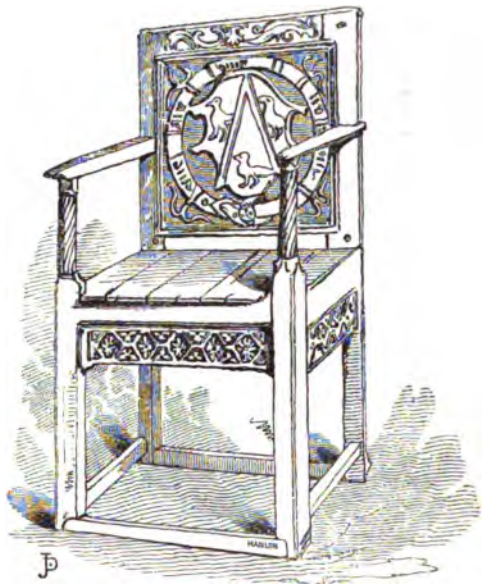
Seal of Sir Rhys ap Thomas, K.G.

Amongst the most celebrated of Welshmen may be ranked that eminent knight, Sir Rhys ap Thomas; and as "straws thrown up" are said to "shew how the wind blows," so items trifling in themselves illustrate, or become interesting by their connexion with, persons of note. The first is the seal of Sir Thomas, attached to a letter of quittance to the tenants of his son, Edward Stradling, Esq., dated 1494. Sir Rhys had married the widow of Thomas Stradling, Esq., who was a daughter of Sir William Thomas, of Ragland Castle, knt.

The deed to which this seal is attached was formerly in my collection of Glamorganshire MSS., but finding that Lord Dynevor, the representative of Sir Rhys, had no seal or document of his illustrious ancestor, I presented it to his lordship, through his son, the Hon. Col. Rice Trevor, to be placed amongst the family muniments.

[1] Probably near the small pool called *Llyn Tri Graienyn*, better known as Llyn Bach, in the wild and romantic pass between Dolgelley and Tal-y-llyn.

The other illustration is a drawing of one of two chairs which belonged to Sir Rhys, and by tradition said to have been used by the valiant knight. They are in very tolerable preservation at Dynevor Castle, near Llandilo, and are good examples of the substantial furniture of the Tudor period.



Chair of Sir Rhys ap Thomas, K. G.

It will be perceived that the crows or ravens between a chevron are surrounded by the garter, and on the seal the raven is surmounted by the initial of the family name, an R.

The words on the ribbon are the usual motto of the order of the garter.

Swansea. G. G. F.

ANCIENT MONUMENT AT LLANVERIN, MONMOUTHSHIRE.

In the churchyard of Llanvetherine, usually called Llanverin, in the county of Monmouth, five miles north-east from Abergavenny, on the side of the turnpike road leading towards Ross, in Herefordshire, is a large monumental stone, having on it a carved figure, of which a representation is here given. The stone is six feet eight inches long, two feet eight inches wide at the eastern end, where are the feet of the

figure, and two feet six and a half inches at the other end; and is in thickness about five inches.

The figure carved on it is in relief, raised about two inches from the rest of the stone, and in the dress of a clergyman in priest's orders, as worn at the time the person

Monument at Llanvenn.

represented lived, viz., having about him an alb, stole, and chausible, with a maniple hanging on his left arm. It represents a person standing, holding with his left hand a book close to his body, and having his right hand, with fingers broken off, elevated in the attitude of pronouncing a benediction.

On the middle of the figure, and partly on the book, as represented in the accompanying drawing, is inscribed S. VETTERINVS, and near the head and right hand IACOB PSONA, which inscription is thought to have been originally considerably longer, and to intimate that a parson of the parish, of the name of James, caused the monument to be executed. The church is considered to have derived its name

from, and the figure to represent, St. Gwytherin ap Dingad, (Latinized into Vetterinus,) who lived in the latter part of the sixth century, after whom a church in Denbighshire is also named, where St. Winefred was buried.[1]

The stone was accidentally found about a century ago, buried deep in the earth, in digging to make room for a burial vault in the chancel, and had probably been concealed there at a time when images of every description were deemed calculated to excite superstition, and the destroying them considered meritorious. It is now placed by the south wall on the outside of the church, immediately opposite where it was found within, and where it has probably been since it was discovered; but there is an intention to get it removed to the inside, whereby it will be protected from the effects of the weather and other injuries to which it is liable in its present exposed situation.

A manuscript in the British Museum, one of those termed the "additional MSS.," has reference to this ancient monument, under the title of a "Sketch in ink of a stone figure of St. Veterinus, at Llanvetherine, near Abergavenny." The book contains several views in Monmouthshire, (copperplates,) very incorrectly done, a couple of very ordinary maps of the county, &c., and the drawing in question, which is about the best done of any in the collection, although not accurately executed. A memorandum at the foot of the drawing mentions several particulars relating to the discovery of the stone, its inscriptions, and St. Veterinus having given the name to the church Llanvetherine, nearly in the same terms as related above. R.

PRIORY OF DOMINICAN FRIARS, RHUDDLAN, FLINTSHIRE

THE unsatisfactory complaint, of fewness of materials for the history of Religious Houses in Wales, applies with peculiar force to that of the Priory of Rhuddlan; and the utmost that can, at present, be attempted towards an account of it must consist in the stringing together of various brief and unconnected notices, scattered up and down in various books, and a few manuscripts. Even Dugdale and Tanner nearly fail

[1] Rees's *Welsh Saints*, p. 275.

the historian in this instance; nor have other writers been able to throw any light worth mentioning upon the subject.

The original edition of Dugdale's *Monasticon* makes no mention of this house; and the next principal authority is Tanner, in his *Notitia Monastica.*

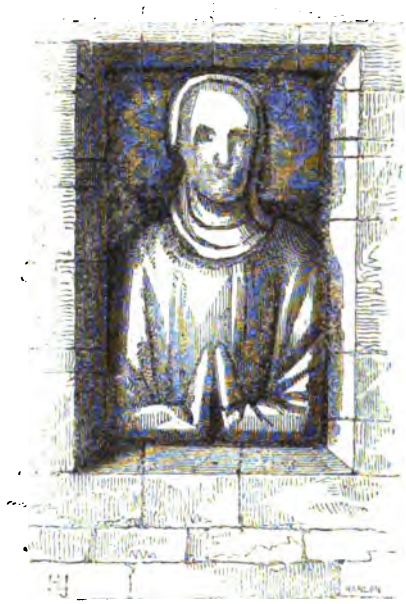
Under the head of "Rhudland," Tanner's words are (p. 711):—"Here was an House of Black friers before A.D. 1268, when Anian de Schonan, prior of this house, was made bishop of St. Asaph. It suffered very much in the wars of King Edward I. with Lewelline last prince of Wales, but recovered and subsisted till the dissolution, when it was granted to Henry ap Harry, 32 Hen. 3."

Tanner refers, in elucidation of this notice, to Browne Willis's *St. Asaph*, p. 154, and also to Pat. 12 Edw. I. m. 6., Pat. 4 Edw. II. p. 1. m.

Browne Willis, in his *Survey of St. Asaph*, p. 413, says:—"Here are the remains of an Abbey, the Religious of which are said to have been of a military order." This most probably refers to the Priory, though there is nothing positive to warrant this conclusion from the author's words; indeed, this passing notice is infinitely more meagre than might have been expected. It has been before hinted, in the History of Basingwerk Abbey, (*Arch. Camb.* vol. i. p. 105,) that the House of Templars, which Henry II. is stated to have founded in Flintshire, might have been established at Rhuddlan, and that, after the suppression of that Order, it was given to the Friars Preachers; but in the absence of all documentary, and even collateral, evidence, no sure ground can be obtained for this conjecture; which, nevertheless, is strengthened by the passing notice of the Historian of St. Asaph. It is not impossible but that the House of Templars alluded to may have been what was afterwards termed the Hospital of Rhuddlan, which will be mentioned hereafter.

In the new edition of Dugdale's *Monasticon* occurs the following entry under the head of Rutland, but on referring to Tanner, edit. 1744, fol., no mention of this quotation can be found:—"Rutland. Tanner says, the Black Friars were settled here in the reign of Richard III. As his authority, he quotes an entry in the Harleian MS. 433, fol. 105, of a 'Grant to the Pryour and the Convent of the Frere Preachours in the towne of Rutlande for fisshing with oon nette in

the water of Clowde from Rutlande to the sea, 1 Ric. III.', evidently belonging to the Friars Preachers of Rhudlan in Flintshire."[1] That this is intended for Rhuddlan is proved by the name of the river Clowde for Clwyd.



Effigy, Rhuddlan Church.

The earliest documentary evidence of the existence of Dominican Friars at this place is contained in the Roll of Expenses of Rhuddlan Castle, dated A.D. 1281, and quoted by the late H. Maxwell, Esq., in the fourth volume of the *Cymmrodorion Transactions*, p. 350. It has the following entries:—

"Alms and oblations	s.	d.
Paid for the subsistence of the Preaching Friars of Rothelan.....	7	8
For the brethren of the Hospital of Rothelan	1	1"

The next document in order of time is one quoted by Browne Willis, (*St. Asaph*, vol. ii. p. 49,) being a release, dated A.D. 1284, granted to Edward I. by the Archdeacon, Dean, and Chapter of St. Asaph. In this document mention is made of an inquisitor by the name of "S. Prioris de

[1] Dugd. *Monast.* vol. vi. p. 1492, new edition.

Ruddlan," and at the end of it is added, "Idem (facit) Conventus predicatorum Rodolan pro xvii. Lib. x. Sol,"

In the will of Bishop Gervase de Castro, (Probat. 3 cal. Nov. 1370,) quoted by Browne Willis in his *Bangor*, (appendix, p. 220, No. 17,) a legacy of sixty shillings to the

Effigy Rhuddlan Priory.

Friars Preachers of "Rethland" is mentioned. And a similar bequest of twenty shillings is made to them by Llewelyn ap Madoc, Bishop of St. Asaph, A.D. 1373, as is shown by his will quoted by Willis, (vol. ii. p, 90.)

It appears from the Letter addressed by John Peckham, Archbishop of Canterbury, to Anian II., Bishop of St. Asaph, in A D. 1284, (B. Willis, vol. ii. pp. 44, 45,) that Friars Preachers and Friars Minors were at that period established in Wales; for he complains of the people being unwilling to attend to their preaching, though he observes they were "almost the only persons in those parts in whom the doctrine of truth resided." It does not, however, appear that the Bishop himself belonged to the Priory of Rhuddlan, though Tanner, as will be seen above, states that he did. Browne Willis says that this prelate was of Nanney, (or Nannau,) and was called "Y Brawd du o Nanney," or "the Black Brother of Nanney;" and on the whole it may be doubted whether the Dominicans were settled at Rhuddlan long before the conquest of Wales by Edward I. Harpsfield, who calls Anian "Antonius," does not state from what house he came, and indeed makes no mention of his having been of the Dominican order at all. Pennant follows Tanner, and, quoting Rymer's *Fædera*, vol. ii. p. 292, says that a compensation of £17. 10s. was made to the community of this House for losses sustained in the wars of Edward I. with the Welsh.

In the *Summa Libri Rubei Asaphensis*, &c., (Nichol's *Collectanea*, vol. ii. p. 258,) occurs the following entry, made, among others, during the Episcopate of Anian II: "Indulgentia accedentibus ad locum Fratrum Predicatorum orationis causa," which most probably refers to Rhuddlan. On the same page is another entry: "Facultas concessa pro Hospitali de Jerusalem ut aliquis non compareat in Capitulo eorum, &c. (*sine dat.*)," which is noticed here because it may possibly allude to the Hospital of Rhuddlan.

Some MSS. notes relating to Rhuddlan, which have been kindly communicated from the Rhyl MSS. by their owner, Miss Angharad Llwyd, contain portions of an Inquisition and Extent of lands belonging to the church of that parish in the 7th Edw. I. After mentioning "Nun-Land," and making a query whether there had not been some foundation of religious sisters at this place, Mr. Llwyd, the compiler of the

MS., gives, as a note, "The priory was scarce yet erected, (vide vol. i. p. 58, a charter granted to Rhyddlan,) and I find a Prior of Rhyddlan witnessing a deed, in the year 1270, between Madoc ap Llewelyn and Owen ap Gryffydd, Lord of Bromfield and Yal:—

'Hijs Testibus
Dño Anian Epo de Sco Asaf, David Decano de Bromfeld, ffre Kenericko Priore de Ruthlan, Dño Gervasio Abbe de Vale Crucis et aliis. Dat. Dynas Brān Anno Dñi. mcclxx."

Another note is as follows:—

"P. 32, vol. iii. 'An ode in praise of the sweet Jesus of Rhuddlan by Raff ap Robert.'—This appears, by the Poem, was an Image of our Saviour in the Monastery of Rhyddlan in the year 1518, to which great adoration was paid."

No information has yet been obtained as to the value of the property of this Priory; in fact, the whole history of the establishment remains in deep obscurity. That there was an Hospital existing near it is not only known from what has been quoted above, but is also confirmed by local tradition, the site being well known at the present day. The account of this Hospital given by Tanner is very brief, his only words being "there was also an Hospital near Rhudland as old as A.D. 1281, or 10 Edw. I. Vide Prynne's *Records*, vol: iii. p. 124," and in noticing what is said about Rhuddlan in Camden, with Gibson's additions, he says of a gateway mentioned as being half a mile from the village, "this last is probably the remains of the Hospital which was not in, but near, Rhudland." This Hospital might have been a small establishment belonging to the Knights of St. John of Jerusalem; but no positive evidence has yet been brought to bear upon this point.

The Priory stood half a mile from Rhuddlan in the direction of St. Asaph, and the only notice that has been observed of its buildings is in the words of Pennant, vol. ii. p. 16: "The priory of Black friers stood about half a mile south of the castle. There is a fragment which bears the marks of antiquity; the rest is disguised in the form of a farm-house and barn." This brief notice of Pennant's is repeated by other writers, and no other account of the building has been anywhere discovered. Within the memory of some of the inhabitants of Rhuddlan, portions of the Priory

were standing which have now disappeared; but at present, all that is to be seen consists of a part of the buildings converted into barns and farming sheds.

On the southern side of the farm yard which now occupies the site of this Religious House is a stone building, with a range of small oblong square-headed windows, or loops, in its upper part. It may have been one of the less important buildings belonging to the establishment; and on the western side is a wall containing two single-light pointed loops of the Early Decorated period, but without foliations. A very few fragments of architectural ornaments, all apparently of the same date,—the end of the thirteenth century, may be found worked up into the walls; and in particular close by a horse-block at the garden gate is a portion of the tracery of a Decorated window head, as well as the lower part of a coffin-lid bearing a stepped cross.

If, however, the Records and the Buildings of this Priory have so entirely disappeared, the tombs that remain are of much interest. There are two incised slabs placed vertically in the outer wall of the building, on the southern side of the yard, and it is said that a third exists concealed under some portion of the outhouses; they will be noticed hereafter. The most striking monumental remain is the figure of a knight of the thirteenth century, placed vertically in the wall of a building on the eastern side of the yard, an engraving of which is given above. No inscription remains to identify the personage commemorated. The stone is much worn away, and the position of the hands, as well as the disproportion of the arms to the body, is remarkable. This figure is four feet nine inches long, by one foot four inches broad at the elbows.

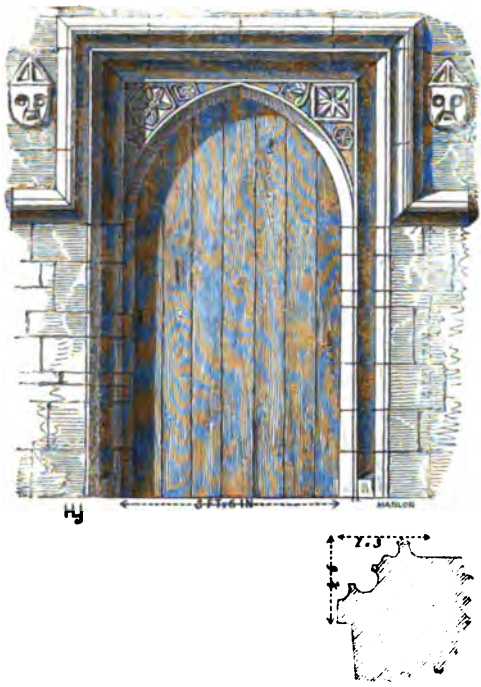
Another fragment of a recumbent figure, which is also here illustrated, is now to be found in a niche over the eastern window of the southern aisle of Rhuddlan Church, whither it was brought from the Priory by Dean Shipley. It is so much defaced that it is hardly possible to decide upon the condition of the person it represents, but it looks like the figure of an ecclesiastic.

H. L. J.

(To be continued.)

MONA MEDIÆVA.

No. VII.



N. Door-way, Llanbedr Goch.

Llanbedr Goch. This is one of the chapelries of Llanddyfnan; and its church, which is the only ancient edifice in the parish, is a small cruciform building of the fourteenth and fifteenth centuries. The total interior length of the nave is twenty-four feet, width fourteen feet; and of the chancel four feet six inches, width fourteen feet; each of the transepts are squares of about fourteen feet six inches in each dimension. The whole interior length is forty-two feet six inches. The nave has no window, but is furnished with a northern and a southern doorway, the former of which is depicted in the accompanying illustration. Its rude execution will not escape notice; and its style, judging from the mouldings and curves, must be assigned, at the soonest, to the Early Perpendicular period. In each of the transepts are plain,

square-headed windows of two lights each, not older perhaps than the seventeenth century. The oldest portion of the church may be the chancel, which contains a Decorated window of three trefoiled lights and flowing tracery, with plainly chamfered mouldings, and a dripstone ending in horizontal returns. It is of the same design as that in the north aisle of Llanidan Old Church, (vide vol. i. p. 432.) The crosses on the gables have been destroyed. The font, which is anomalously placed near the entrance of the chancel in the axis of the church, is a plain octagon in form. The western wall has a single bell-gable. In the chancel window is a shield of arms containing a false blazon, viz.: Gules, on a Bend Sable three Saxon's heads, Or. The church is built nearly east and west, and is under the invocation of St. Peter. The festival is on June 29.

PENTRAETH. This is another chapelry of Llanddyfnan, and is remarkable for being one of the sweetest spots in the isle of Anglesey. It is close to the Traeth Coch, (Red Wharf Bay,) and is well worthy of being visited.

The church consists of a single aisle, or nave, fifty-nine feet long, by twenty-two feet nine inches wide externally, with a chapel on the southern side, near the eastern end, twenty-two feet square externally, and a porch on the same side of the building. Over the west end is a single bell-gable of one step, with canopied ends to the coping stones. Within the porch is an ancient font, the history of which is not known; it is of a barrelled form, about twenty-two inches high, by twenty-one inches in diameter; circular in form, and having a shallow basin only nine inches deep, by fourteen and a half inches in diameter. The material is rough gritstone. The font now in use, at the western end of the nave, is octagonal in form, standing on three steps. In the northern wall is a small doorway blocked up; two single-light windows, and one of two cinque-foiled headed lights, the latter near the eastern end. In the southern wall is one double-light window; and in the chapel, at the southern end, is a three-light window under a square label, the lights pointed but not foliated, with another of two cinque-foiled pointed lights, in the eastern wall. All these windows are of the Early Perpendicular period. The eastern window of the choir is of three-lights, of the same design and style as that of Llandyssilio, (vol. ii. p. 196,) except that the returns of

the dripstone are plain and horizontal. This, too, is of the Early Perpendicular period though of Decorated design, like many other eastern windows in this county. The crosses on the gables have been broken off. The interior of the church is greatly blocked up with pews, but is kept in excellent repair, and has a degree of neatness and comfort about it quite unusual in this district. The timbers of the roof are closely set together, light in section, but producing a good effect. On the northern side of the altar, in the eastern wall, is a niche with a trifoliated head, under a square label, the vertical parts of which have been broken off, so that only the horizontal line remains. On a monument within the church are the arms of Williams, of Tufru, viz.: Quarterly, first and fourth argent, two cross-foxes gules; second, argent a chevron sable between three ravens of the second, with branches in their bills; third, Sable a chevron argent between three fleurs-de-lys of the second. In the centre of the shield an escutcheon of pretence, gules, a chevron or, between three foxes of the second.

In the churchyard are several tombstones of the seventeenth and eighteenth centuries, bearing the armorial shields of various notable families in this vicinity, all in good preservation and worthy of being recorded. The orientation of this church is east and west. The name of the village, instead of being taken from its position at the head of the Traeth Coch, (which, according to tradition, once communicated with the Malltraeth, and thus divided Mona into two islands, — a tradition by no means improbable,) is more properly Llanfair Bettws Geraint. The church is under the invocation of the Blessed Virgin, and the festival is on the eighth of September; but, from the name of the early British saint with which it is connected, we should infer that a second dedication of some newer building must have taken place here. For an account of Geraint, who lived in the fifth century, see Rees's *Welsh Saints*, p. 169. The church is figured in Grose's *Antiquities*.

Llansadwrn. The small church of this parish consists of a single aisle, forty-nine feet six inches long, by sixteen feet six inches wide externally, with a chapel twenty feet by seventeen feet six inches on the northern side. The walls are only six feet high outside to the eaves of the roof. In the western wall is a small square-headed loop, and on it a

single bell-gable, on one step, with an elegantly curved ogee coping. A modern doorway is in the northern wall of the nave; and in the southern are two square-headed Perpendicular windows, and one modern. The eastern window of the church is a small one of two lights, pointed but not foliated, and Decorated in character. On the gable above it is the fragment of a cross, which, from the remains of its foliations, must have been of unusual elegance. In the recess of a window, in the eastern wall of the chapel, is the inscription of which an engraving is annexed; it is of very early character, perhaps of the sixth or seventh century, and commemorative of the saint under whose invocation the church is placed, St. Sadwrn Farchog, brother of St. Iltyd, who lived in the sixth century. (Rees's *Welsh Saints*, p. 222.)

H. L. J.

Inscription at Llansadwrn.

This inscription is the more remarkable as making mention of the wife of this holy personage. In the interior wall of the chapel the head of an ecclesiastical personage, wearing a flat scull-cap, is inserted. It seems as if it had been the end of a dripstone to some window. The coping of the north-western end of the gable of this chapel terminates below in a bear's head muzzled. The church is built nearly east and west; the festival is November 29th.

H. L. J.

FFYNNON VAIR, WYGFAIR, DENBIGHSHIRE, NEAR ST. ASAPH.

East end of Capel Vair, Wygfair.

In one of the sweetest vallies of Denbighshire, near to where the Elwy, after emerging from the bosom of the hills, makes its way into the Vale of Clwyd, is to be found a Holy Well, an interesting relic of former days. Its name is known to few, except those who have visited it; but its beautiful features will not be readily forgotten by whoso has once tasted of its limpid waters. A perennial spring of great purity bursts forth from beneath a steep bank, now clothed with luxuriant wood; and, after filling a receptacle hollowed out by the hands of pious men, runs across a meadow into the rapid and gurgling stream of the Elwy. The waters do not appear to possess any peculiar medicinal qualities; but the suddenness of their appearance, the copiousness of their supply, the retirement and the beauty of the spot, where they come to light, were no doubt sufficient causes, in times of more fervent religious feeling, to gain for them

the reputation of sanctity; and to induce the erection of a building where maladies of mind and of body might meet with relief, and where praises might be offered to the Giver of all good for even this small, and as it were fortuitous, instance of His parental bounty.

The adjacent district is composed of the carboniferous limestone rocks, which hereabouts enter so largely into the geological structure of North Wales; and two of the distinguishing features of which are the occurrence of long winding clefts or caverns, and the sudden eruption of copious streams. Thus in the immediate neighbourhood of this well, and higher up the valley near Cefn, are to be found some remarkably curious caverns and perforated rocks, well known to all Clwydian lovers of the marvellous and the picturesque; while at Holywell itself, on the north-eastern slope of the Flintshire Hills, the abundant water that pours forth testifies to the cavernous structure of its mother earth, and has led to a similar, but better known, instance of consecration and architectural edification.

Nothing is known as to the time of the Ffynnon Vair first coming into its reputation of sanctity, nor of its being placed, along with the chapel that covered it, under the invocation of the Blessed Virgin. It is one of the old traditions of Wales that loses itself in the remoteness of time:—"Hi ritus, quoquo modo inducti, antiquitate defenduntur."

Our fathers reverenced this spot and loved it in days gone by; were it only for our father's memories we are bound not to look upon it with indifference, nor to slight those honest feelings that actuated breasts not less pure, not less devotional, than our own.

Some persons, more generous and more wealthy than the rest, must have been the constructors of the chapel within which the well is situated; and probably the clergy of the neighbouring episcopal see, and the religious fraternities of the neighbouring monasteries, may have lent their hands to the good work. The earlier portion of the building seems to date from the first half of the fifteenth century, while the later and more elaborate part is of the same style and period as the edifice at Holywell, being not long anterior to the great religious revolution of the sixteenth century. From the form indeed of the immediate casing and covering of the well itself, it may be inferred that the architect of Holywell

was employed also at Ffynnon Vair; and, if so, then perhaps the persons, who contributed their alms towards the one, may have aided in the construction of the other.

The building, — such is the melancholy result of the destroying spirit of man, — is now totally ruined; only the shell of the walls remains. The elegant shrine-work, that covered the well, is level with the ground; no other canopy, save that of the heavens, and the superincumbent foliage, protects the waters from profanation; even in the present day, when the hand of taste and liberality had done something towards restoring the well to its original state of beauty and purity, the fell spirit of local malevolence intervened, and once more marred the well-intended work.[1] As if, however, to make amends for the evil deeds of her spoiled child, man, Nature herself has interfered for the protection of the well, and has decked it with carpets and coverings, and encircling shrines, far more lovely than ever architect could have devised. The mosses and lichens that luxuriate within the water and around its brim, — the wych-elms and other trees that throw their sweeping branches, in graceful curves, over and around the building,—the ivy that mantles its walls with incredible thickness of leaves, — the spring flowers, and the green turf, and the sparkling waters bubbling along their pebbly course, — the never-ceasing songs of the woodland choristers, chanting their hymns of praise to the deep harmony of the bounding stream, while man alone remains mute, — all these beautiful accessories of the scene compensate, in the mind of the contemplative pilgrim, for the damage so ruthlessly and so needlessly done, and even make the place more lovely than could all the trickeries of sculptured stone, and painted roof, and storied glass.

Still the hand of Desolation is there; the spirit of Religion is fled; the waters still well forth; they are there, pellucid, cool, and ever abundant for the use of man; but there is no one to give God the praise, no one to help the sick and needy into the pool of health, no one to welcome the

[1] A gentleman residing near the well had it lately cleaned out, and made the ruins rather more accessible to visitors. But, on account of some petty offence taken by the lower classes of his neighbours, in one night all that he had done was destroyed, and the well desecrated more than ever. This spirit of revengeful and gloomy fanaticism is anything but uncommon in Wales.

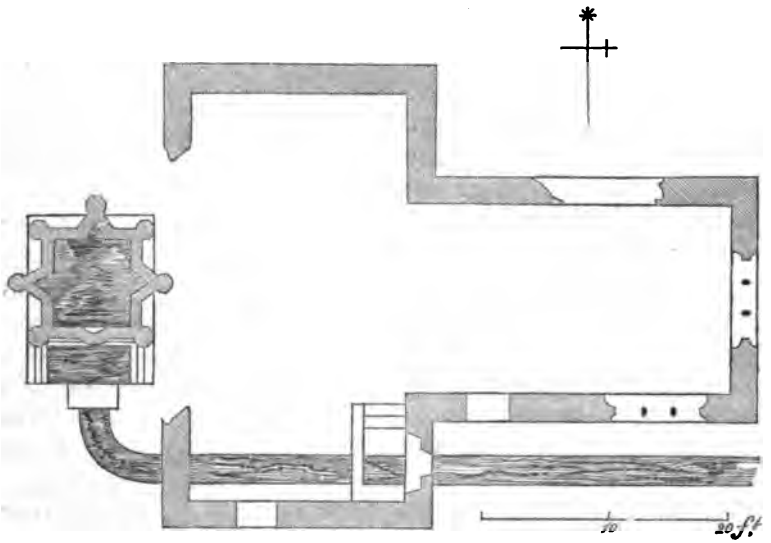
sufferer on his arrival, nor to pray for his recovery, nor to bid him God speed on his return. All is left by thankless man to the hand of Him who first bade the waters flow; and degenerate sons now neglect, or scoff at, their fathers' work.

The edifice, as far as can be made out from the ruins that remain, consisted of a cruciform building, standing with its main axis due east and west; the longer arm of the cross being at the eastern end, and used, no doubt, as the chancel. In the western arm was the well, but the surrounding walls have totally disappeared; so much so, that the well might seem to have been outside the building, only that the extreme improbability of the case leads us to infer the contrary. The southern arm of the cross or transept seems to have been the earliest portion of the edifice, there being still a small window looking towards the east, the heads of the three lights of which, and a doorway close by, possess Decorated characters. All the rest of the chapel is of the Late Perpendicular style. Over the gable of the *northern* transept seems to have been a bell-turret, but the ivy is so thickly-mantling there, and it would be such a pity to disturb it, that this point is rather uncertain. An aperture may be seen through the leaves, in winter time, which has every appearance of having been made for a bell.

The total length of the building was probably not more than sixty feet, and its width was only sixteen; so that it was a small, humble chapel, suited merely to the wants of a country district. At the eastern end was a four-centred window, perhaps of three lights, shewn in the view above. A similar window occurred in the southern wall, answered probably by one in the northern; but the latter has totally disappeared. Two windows were in the southern transept, and no doubt round the western wall were corresponding means of light. There was a small doorway in the chancel, and another in the southern transept; but the principal entrance, judging from the analogy of Holywell, must have been near the well itself, at the western end of the building. Along the eastern side of the southern transept are the remains of a bath, or place for immersion; and, from this bearing marks of being the earliest portion of the edifice, it may be conjectured that the waters gushed forth originally hereabouts; but that on a channel being opened up and carried further back,

towards the hill-side, the larger bath, or well, was afterwards formed where it is now found.

The form of the well itself may be judged of from the annexed plan; it was about seven feet eight inches square, internally, with three of the sides formed into salient angles; and at each point arose a shaft, or pier, supporting arches and canopied work over head, just in the manner of Holywell. The water escaped under an arch and some screen-work, towards the west, and there bathers were admitted to use it by means of steps descending into the water. The overflow then passed away by a drain, turned towards the east, ran under the southern transept into the original well, and thence again escaped alongside the southern wall of the chancel, till it found its way into the Elwy.



H. L. J. Plan of Capel Vair, Wyŷfair.

A little to the south-west of the chapel is a fragment of a building with some traces of walls, which indicate the habitation perhaps of the guardian of the well, or of the priest who had charge of the chapel; but no architectural features remain to help a conjecture as to its style and date.

The materials of these edifices, and especially the squared stones, quoins, and dressings of the windows, have very likely served to build the neighbouring cottages and houses, judging at least from the fate of the ecclesiastical edifices

subsequently to the time of the Spoliation. A lingering feeling, however, of sanctity hovered about this well and chapel long after their desecration; and both marriages and baptisms were from time to time celebrated within these ancient walls. In proof of this, the following entries may be cited from a MS. written by Pierre Roberts, Registrar of St Asaph, from A.D. 1595, to A.D. 1646. They are communicated by the ever-ready kindness of its possessor, Miss Angharad Llwyd.

"Wigwer.

"1611. Mem. thatt upon fridaye at night happening upon vii daye of ffebruarie one Pyers Gryff: ab Inn Gryffydd, my Brother in Lawe, was married clandestinely with one Jane vch Thomas hys second wieff at the chappel at Wicwer called Capel ffynnon vair.

"1615. Uppon Mondaye in Easter week beinge the vth daie of Aprill, 1615. One Tomas Wynn, sonn and Heire apparente of Robert Wynn ab Tomas of Llwynie in the Parishe of Llanrwst, and one Catrin the second dau: of Evan Llwyd of Wicwer one of the clerkes attending the councel of the Marches of Wales, were married in the chappell called 'Cappel ffynon Vair' by John Ireland clerc: one of the Vicars choral of the Cathedrall Church of St. Asaph, by virtue of a License untoe hym, in that behalf, granted.

"1626. Mem. thatt uppon Saturdaie ivth of Novembre, about twilighte, one John ab Risiart of Cwybyr and Elsbeth Lloyd one of the daughters of Evan Lloyd of Wicver were married clandestinely in the Chappel in Wicwer by John Willums Clerics.

"1633. thatt upon Wednesdaye the xxviiith daie of August, Thomas Price gent: and Marie Llwyd youngest dau: of Evan Llwyd Gent. (decesed) of Wicwer were married in Cappel ffynon Vair.

"1640. Uppon Monday the iiiith of January, William Davies and Ann Holland were married att Cappel Vair, Wigwer."

The three young ladies of Wygfair, mentioned in the above extracts, seem to have had a strong feeling of affection for the neighbouring well; which then, as ever, must have been a favourite resort of gentle swains and tender maids.

The common tradition of this country is that baptisms

were commonly performed here: and a vase in the garden of the cottage and school, near the mill of Bodlewyddan, is pointed out as the actual font that was used at Capel Vair. The vase, however, seems more of Pagan than of Christian fabric; and it is more probable that the well itself served for this purpose, as being the most fitting font that could be anywhere found.

It is much to be desired that the owner of the land should take efficient steps for the preservation of what remains of this interesting building; and that if the well were once more cleaned out, and rendered available for bathing, the strong arm of the law should be called in to repress any fresh attempts at diverting it from this purpose.[1]

H. L. J.

SEAL OF JOHN, BISHOP OF LLANDAFF.

BELOW is an exact representation, of the same size as the original, of a seal found about forty-five years ago, near the cathedral of St. Asaph. One of the choristers, while digging in his garden, discovered this curious object of art, which is in bronze or some mixed metal, and therefore may be suspected to have been cast from the original silver seal of the prelate, to whom it belonged; at least the degree of decoration bestowed on it leads us to expect that some metal more precious than brass would have been used. It was sold to Mr. Bailey, at that time organist of the cathedral, who afterwards filled the same office at Chester. He died in 1835, and the seal has continued in possession of the family ever since.

The legend is,

Sigillum iohĩs. episcopi landaven^s^. ordin^s^. p̃dcatorũ.

This limits the possession of the seal to one of the following prelates:—John de Eglescliff, A. D. 1323-47; John Burghul or Burghill, A. D. 1396-98; and John Howden or Hunden, A. D. 1458-76, if the usual list of bishops be

[1] In the view of the eastern end of the chapel given above, the window, from some indistinctness in the sketch, is made too circular in its curve. It is a flat Tudor arch. The lower part, too, though quite broken down to the level of the ground, is too much removed in the engraving, and gives it the appearance of a door-way.

followed, these being the only Dominicans of the name of John who filled the see of Llandaff. If, however, we adopt the authority of Harpsfield, p. 583, we must admit *John* Bolesham, (called William de Bottlesham by other writers,) A. D. 1386-89, into the list given above. From the style of the architectural decorations of the seal, and from its other adjuncts, we should assign it to John Bolesham, or John Burghul; but possibly some of our antiquarian friends at Llandaff may be able to solve the question, by identifying the armorial bearings at the bottom of the seal.

Seal of John, Bishop of Llandaff.

Harpsfield states that John Bolesham was a Dominican, and an excellent preacher, on account of which King Richard II. translated him to Rochester. We know from other authority that John Burghul was Confessor to the same monarch, and therefore it is highly probable that he may have attended that unfortunate monarch in his melancholy journey through Wales after the landing of the Duke of Lancaster, and left his seal either at Rhuddlan or St.

Asaph, as the King and his train were coming from Conwy to Flint. He was made bishop of Lichfield soon after. The circumstance of the seal being found under ground may be accounted for by the conflagration of St. Asaph Cathedral by the Welsh, soon after the deposition of Richard II. We advise our readers to compare this seal with that of Lewis, bishop of Bangor, published in vol. i. *Arch. Camb.* p. 148, which is of nearly the same date, but of inferior design and execution; and we shall be glad to have some further light thrown on the subject.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

The First Annual Meeting, which has been already announced for the second week in September next, at Aberystwith, will commence on Tuesday, the 7th of September, and will close on Friday, the 10th. These days have been fixed on in order to give clerical members, who may have parochial duties from which they cannot absent themselves, time to arrive from, and to return to, remote parts of the Principality without inconvenience.

A Local Committee has been formed at Aberystwith, by authority of the President, for the purpose of superintending all local arrangements, and consists of the following gentlemen, with power to add to their number: —

John Hughes, Esq., Lluestgwilym, Local Secretary for Cardiganshire; — Chairman,
J. M. Davies, Esq.,
P. Evans, Esq.,
R. James, Esq.,
The two General Secretaries, *(ex officio)*.

All applications for information addressed to these gentlemen will meet with ready attention.

General Arrangements. — Members, on arriving at Aberystwith, will do well to apply to the Local Secretary at once, for enrolling their names, and for obtaining their tickets of admission. These tickets, five shillings each, will admit a member and two ladies to all the meetings.

There will be general meetings held for the reading of papers, &c., on the morning and evening of each day. The middle portion of each day will be occupied in examining the local and neigbouring antiquities, and also in excursions to more distant spots, such as Strata Florida Abbey, Bedd Taliesin, &c.; the parties for which, and the order in which the visits will be made, will be arranged by the Local Committee.

A public breakfast and a public dinner, at moderate prices, will be provided each day at one of the hotels; and the use of the Public

Rooms has been secured for the occasion. All due attention, too, will be paid to the procuring suitable lodgings for Members, during their stay.

In order to facilitate these measures as much as possible, and to prevent disappointment, it is earnestly requested of Members purposing to be present, that they signify their intentions to the Local Committee as long before as they possibly can.

Conveyances.—With regard to conveyances and routes, Members coming from the North will have their choice of two roads; the one from Shrewsbury, through Welshpool; and the other from Chester, through Caernarvon and Dolgelley, or through Bala and Dolgelley. On each of these lines there is a daily mail, and on the first, in September, there will be an additional coach, running three days a week; the days are not yet announced. Those coming from Herefordshire and South Wales may take the Gloucester mail, running daily through Hereford, Kington, and Rhayader, or a coach called the "Collegian," starting from Brecon, and running three days a week through Llandovery and Lampeter. It is difficult to state with accuracy and certainty, what coaches (except the mails before mentioned) will be in motion in September; but, to avoid mistakes, the safest plan will be to recommend all who are unacquainted with the country to apply to the Local Committee, or the Local Secretary, for information and direction on the subject. The following is a correct account of hours, &c., up to the present date (July 1st): a daily mail from Gloucester, through Ledbury, Hereford, Kington, and Rhayader, leaving Gloucester at 2 A.M., arriving at Aberystwith at half-past 3 P.M. Also a daily mail from Shrewsbury, through Welshpool, Can-office, Mallwyd, and Machynlleth; leaving Shrewsbury at 7 A.M., arriving at Aberystwith at 5 P.M. The summer coaches have not yet commenced running. The mails start from Chester to Dolgelley, and from Chester to Caernarvon, at 5 A.M., arriving at 2 P.M. A coach is *expected* to go on from Caernarvon to Dolgelly, and thence to Aberystwith. Also another coach will run from Brecon, through Llandovery, where it will meet the Milford and Caermarthen, and Swansea mails. The days they are to run are not known, but will be so in a short time.

Papers.—The *titles* of papers to be read at the meeting should be forwarded to the General Secretaries, *without delay*. The papers themselves should be in the hands of the General Secretaries *at least a fortnight* before the meeting, in order that a proper examination and classification of the business of the meeting may be made. Members will, of course, read their own papers, unless they wish the Secretaries to do so for them.

Exhibition.—An exhibition of various objects of antiquity, ancient armour, valuable MSS., drawings, &c., will take place; and Members intending to send, or bring, articles of this nature, are requested to make known the circumstance to the Local Committee, and the General Secretaries.

TRANSACTIONS OF THE ASSOCIATION.

The following new Members have joined the Association: —
Fielding, Viscount, Downing, Flintshire;
Davies, David, Esq., St. David's College, Lampeter;
Davies, Wm., Ph. D., Frwd-Vale, Caermarthenshire;
Davison, S. G., Ph. D., Professor of Modern Languages at the Presbyterian College, Caermarthen;
Hughes, Rev. John, M.A., Llanbadarn Fawr, Aberystwith;
James, Mr. David, (*Myrddin*) Aberavon;
Jones, Rev. J. E., Bridgend, Glamorganshire;
Morgan, T. O., Esq., Aberystwith;
Philipps, J. B. Lloyd, Esq., of Mabus, Cardiganshire;
Raines, Rev. F. R., M.A., F.S.A., Rural Dean of Rochdale.
Thomas, R. Goring, jun., B.A., Ch. Ch., Oxford, and Llys-Newyd, Caermarthenshire.

The two following highly distinguished Foreign Members have been added to the list: Dr. Charles Meyer, Buckingham Palace; M. Alfred Ramé, Membre de la Société Archéologique de la Bretagne, Rue d'Antrain No. 59 à Rennes.

The curious coffin lids and incised slabs, lately found in the foundations of Flint Church, have been purchased by the Association, aided by a small subscription, and are intended to be placed in some local Museum for national and county antiquities, which it is hoped may, at some future time, be established in Flintshire.

A crucifix and a brass were discovered at the same time, but they are in possession of private persons. Two small silver coins of Edw. II.(?) were also found in a deep grave opened during the excavations.

The Local Secretary for Anglesey, has reported that the ancient farm house of Tre'r Castell, near Llanfaes, once the seat of the Tudors, having become so ruinous as to require rebuilding, the owner of it, Henry Williams, Esq., has, with excellent taste, and a true feeling of the value of historical monuments, ordered that the fragment of a tower adjoining the house, of much earlier date, and said to have been used by the chieftain as a prison, shall be preserved.

Holywell. — The following Memorial has been addressed to the President of the Association, on the condition of St. Winefred's Well, at Holywell, and on a project for repairing it.

The condition of St. Winefred's Well at the present moment (1847) demands certain reparations for the due support of the fabric, which several architects have declared imperatively necessary. I am not able to pronounce any opinion upon what forms the most important feature of these repairs; that is to say, the condition of the foundations of the edifice. They are stated to be much eaten away from one cause or another, and to endanger the stability of the superstructure. It would be easy to ascertain this, if the water could be drawn off; and perhaps at the same time means might be found of so economizing the supply, and affixing pipes, &c., that a material improvement might be effected.

The architectural portions of the higher buildings certainly require reparation, but principally in those parts which are ornamental. Thus the inner covering of the well itself has been broken in former times, and some of the enclosing arcades require a thorough restoration. Various ornaments of the buttresses and corbel-tables require repairs; but on the whole the expense of putting the upper portion of the building into a complete state of repair would not be very considerable. Speaking at a rough guess, I should suppose that the buildings might be restored, and suited to the purposes developed below, for a sum not exceeding £500. This is independent of the expenses of the foundation, upon which I can form no competent opinion.

The well is now used partly for bathing purposes during the fit season; and the bath outside, as also a small plot of ground belonging to it below the churchyard, offer considerable facility for these purposes. But the well is also made the common resort of the inhabitants of that part of the town for fetching water. Children are usually employed for this purpose; to obtain the water they have to descend the steps; considerable quantities are always spilled in going up them again, and from the careless habits both of the poorer inhabitants themselves, and also of the children, the building, and the well itself, are kept in a state of wet and dirt painful to see, and highly inconvenient to the bathers.

I venture to propose that a pipe be conveyed from the well on the syphon principle, or that a pump with a circular action (so as to avoid noise and to afford a continuous jet of water) be established; to which alone those who want water shall resort. It should be placed outside the building in the road,—perhaps somewhat lower than the well, and then no pump would be required,—but certainly by the wayside; so that the children and lower classes, who now abuse the well, should no longer be allowed to make it a common resort, and that the well should be reserved especially for the service of invalids, whether bathers or drinkers. It would be an act of cruelty to deprive any one of the full benefit of the well; but certainly the obtaining of the water might be made to depend on certain regulations that should not interfere with the fullest right of use, and should only prevent the present careless and dirty way of employing it. A public pipe or pump would supply all the pails that could be brought to it, and the well would then be kept in a proper condition for those that required it.

It would tend to create a fund for the perpetual maintenance of the fabric if suitable places, for the unrobing &c. of the bathers, could be formed outside the building. The house of the keeper of the well might be enlarged for this purpose; or else a building might be erected on the plot of ground mentioned above, under the churchyard, and now planted. Hot baths might also be established here; and if the place were put in a seemly condition, the crowds of dirty, idle children excluded, and the service of the well duly organized, no doubt the number of bathers would be increased, and something like a perpetual small fund for the support of the fabric might be formed. The unsightly wooden boxes, now put up inside the lower building, should be totally removed; they hinder the circulation, are very inconvenient, and disfigure the edifice.

Over the well is the ancient chapel, now used as a school. It is perhaps not the right time to propose that this should be restored to its original destination; but instead of this (though my own wishes would be to see it a chapel again) I propose that it be thoroughly restored, and then converted into a museum of county antiquities, county mineralogy, &c. Many

moveable objects of ancient art, such as the gravestones at Flint, &c., perhaps some Roman remains, might be brought hither; and, at all events, a large and interesting collection of the various minerals, with their associated rocks, for which the county of Flint is so famous; as well as, perhaps, specimens of its Botany and Zoology, might be here formed. To this the public should be admitted on payment of some very trifling sum, or else gratuitously; and thus the whole building would receive a more appropriate destination, and would be less exposed to the noise and dirt of children. The children frequenting the school, and those coming to the well for water, at present take away from the *prestige* of the edifice; whereas such a plan as that now proposed would keep the building quiet, and would supply a place that ought to exist in every county town; viz., a Museum of National and Local Antiquities.

The property, I am told, belongs to the Marquis of Westminster; but, if the nobility and gentry of the county were to request his lordship for aid in such a matter, their application would no doubt be taken into favourable consideration, a new school house might be built elsewhere at moderate expense, and the whole plan carried into effect quickly and easily.

When thus restored, a complete architectural account and history of the well, handsomely and suitably illustrated, should be published, and the profits, if any, given to the fabric fund.

H. L. J.

FLINT CASTLE.—A second Memorial on the condition and reparation of the castle at Flint, has been also addressed to the President.

THE castle of Flint, though not one of the largest and most magnificent in Wales, is of great architectural and historical value. Like Rhuddlan and Beaumarais, it is one of the regularly formed buildings of the military architects of the thirteenth century; i. e. the building was scarcely formed to accommodate the ground, but rather to suit the designs and taste of the planner. Thus the castle of Beaumarais, situated in a swamp, forms a square within a regular pentagon; that of Rhuddlan forms a square, with truncated corners, or an irregular octagon, within a square; that of Flint forms a square, also with truncated corners, and is further remarkable from having its keep detached from the citadel, and lying actually *outside* it. The quoins and most of the ornamental stones have been removed, probably by the cupidity of unauthorized persons, for use in building houses, &c.; much also of the inner works have disappeared; and at the present time (1847) the sea, at high tides, washes the base of the wall on two sides, and has greatly undermined and sapped two towers. It is also attacking the base of the keep; while the curtain, that extended from the eastern tower to the keep, is destroyed, and part of the north eastern curtain has disappeared. The general contour and outline of the building, however, remain, and it forms one of the most valuable monuments possessed by the county. It is a peculiarly fortunate circumstance, too, that the railroad, now making through Flint, was not carried by its projectors through the walls of the castle.

The keep is the most remarkable, in one point of view, in North Wales; inasmuch as it has, as it were, one circular tower inside another, formed by enormous circular galleries; and also from its great diameter.

The ashlar work of the whole castle has been very fine; the stones being regular in size, carefully put together, and of most harmonious colour and appearance.

The portions of the masonry still standing are tolerably solid, and the whole might be repaired, on the excellent principle adopted by the Board of Woods and Forests for Caernarvon Castle, viz.: that of securing every existing stone in its actual place, and of adding to the building as little as possible.

The keep is now made a common resort by the lower inhabitants and boys of the place for purposes that should be put an immediate end to; and it would be highly desirable that, while the public should not be totally excluded from frequenting the castle, means should be adopted for not allowing its precincts to be abused.

I venture to propose that steps should be taken for repairing this castle on the same principle as that of Caernarvon, and I consider that a sum of £500 might suffice for the reparation of the whole building.

These reparations should consist:—

1. Of securing from further decay those portions of the towers and curtains which threaten ruin.

2. Of repairing and restoring the keep, the most important feature of the whole edifice. In these the breaches in the lower portions of the walls should be stopped, and the ancient entrance by the drawbridge restored. The interior should be immediately cleaned and freed from its pollution, and the galleries cleared out to their proper levels, &c. No roofing appears necessary; the vaulting of the lower gallery being dry, and the superincumbent grass and earth serving as an efficient protection.

An independent and a most essential portion of the repairs, however, must be provided for by a separate estimate, viz.: that of erecting an embankment or sea-wall, to protect the bases of the towers and curtains from the action of the tide. As the water is never deep there, no great expense need be incurred; but, nevertheless, it is necessary that it should be done, otherwise, in due course of time, both of the easternmost towers must fall.

When the castle is restored thus far, the interior might be taken better care of, and formed into a promenade for the town, not approached through the gaol-gate, but entered between the keep and the eastern tower, where now is only the beach. The gaol should be kept isolated from the castle on account of the prisoners. A guardian might be appointed for the building, and even a lodging formed for such a person within the walls; and perhaps a small sum might be required from visitors, to go towards the maintenance of the keeper.

I am not aware whether the castle be still Crown property, but if it be, then the same enlightened taste, which ordered the reparation of Caernarvon, might be effectually awakened in favour of Flint. If it be private property, there is sufficient public spirit among the heads of the county to aid the owners in carrying out this desirable object.

Should the idea of forming a museum at Holywell fail, then one might be constructed inside this castle, and the fund, arising from fees of admission, would tend to support the building and the institution.

H. L. J.

Correspondence.

CELTIC REMAINS IN MONMOUTHSHIRE.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—Some few years ago I was travelling on a coach between Chepstow and Abergavenny, when my attention was drawn to some large stones lying prostrate on the right hand side of the road, but on which side of the town of Usk I cannot now remember. Living in a county where cromlechs are unknown, and not having visited those of Cornwall and the Channel Islands, I was particularly struck with these remains.

I found that in the eyes of the coachman, and also of the whole neighbourhood, they were considered rather as a *lion*, not on account of being Celtic remains, but because it had required the united force of the farm-horses of the neigbourhood to pull them down, and that they could not even then remove the disunited masses from the spot.

Whether the stones are still remaining there or not, I cannot tell, neither do I know the name of the place, nor whether it has ever been explored.

If I am not requesting too much, and it is in your power to give me any information on the subject, you will oblige,

Gentlemen, your obedient servant,

RICHARD G. P. MINTY,

Secretary to the Norfolk and Norwich Archæological Society.

CAMBRIA ROMANA.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN.—The following is a list of some more of the coins found at Segontium, continued from vol. i. p. 289. These coins, with the other articles discovered, have been deposited in the Caernarvon Museum. They are all of middle brass except No. 52, which is of the small size:—

No. 49. Obverse, IMP. COLLECVTVS AVG; a radiated head, (Query, ALLECTUS.) Reverse, ADVENTVS AVG. Legend illegible.

No. 50. Obverse, CONSTANTINVS AVG. Reverse, MARTI. CONSERV. Mars standing with a spear reversed and shield. Exergue, PTR.

No. 51. Obverse, CONSTANTINVS AVG.; head of the emperor, and sceptre. Reverse, BEATA TRANQVILLITAS. An altar inscribed VOTIS. * *, surmounted by a globe. Exergue, LON.

No. 52. Obverse, CORNE . . . SA . . head of the empress bound with a fillet. Reverse, a figure standing, holding a patera in her right hand, and the hasta in her left. Inscription illegible.

No. 53. Obverse, IM. TETRICVS AVG. Reverse, SECVRITAS REIPVBLICAE; victory standing with a garland and palm branch. Exergue, SP. Field, OF. I.

S

No. 54. Obverse, CONSTANTINVS AVG CAES. Reverse, GLORIA XERCITVS GALI; an armed figure holding a labarum with the right hand, the left resting on a shield. Exergue, CON. Field, OF HL.

I have decyphered several other coins, but they are more or less repetitions of types already given.

I am, &c.,

Caernarvon, June 1st, 1847. J. F.

MONUMENT AT LLANVIHANGEL, CWM DU, BRECKNOCKSHIRE.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—Herewith I enclose you a sketch of a portion of a carved stone built into the south wall of the chancel of the Church of Llanvihangel Cwm du, in Brecknockshire, remarkable for the elegance of the cruciform pattern, and for the heraldic shields with which it is ornamented. The latter will, doubtless, enable the Welsh genealogist to appropriate the stone to its legitimate owner. I presume its date is not earlier than the middle of the sixteenth century. The lower part of the stone, doubtless, contained the remainder of the central ornament, which is intended for the base of the cross. Such monuments seem to have been greatly the fashion in Brecknockshire two or three centuries ago. There are great numbers of them in the Priory Church at Brecon, as well as in the Abbey, (which is now unused and tumbling to pieces,) and in the adjacent Church of Llanvaes. The sculptor seems to have taxed his ingenuity to the utmost to invent beautiful and intricate designs for the heads of the cross on these stones, which were originally broadest at the head, (agreeing with the ancient custom,) and with a marginal inscription. In Llanvaes Church, especially, I noticed that great numbers of these stones had been sacrilegiously cut to pieces and squared (thus cutting off the names of the deceased,) to form a more modern pavement to the church!

J. O. WESTWOOD.

LLANDDERFEL GADARN.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—A correspondent inquires, in your last number, for information respecting *Llandderfel.* It is an extensive parish, in the hundred of Penllyn, in Merionethshire. The village is beautifully situated on the left bank of the Dee, about four miles from Bala, and within sight of the road from that town, through the vale of Edeirnion, to Corwen. The church is a good specimen of very late Perpendicular (not debased) gothic, probably of the reign of Hen. VIII. Externally, it is in good preservation; it is some years since I have seen the interior, but if my memory be correct, it was much disfigured by unsightly pews. The registers commence at an earlier period than is common in parishes in North Wales,—before the end of the sixteenth century,—but they contain no notice of the celebrated

image of *Derfel Gadarn*. In the rectory-house was, not long ago, and probably still is, preserved what is called a portion of *Derfel's horse*; but it, doubtless, formed a part of the insignia of the saint. It is a staff of wood, nearly the same as that held by a figure in a sketch, which, with the subjoined notes, in Welsh, relative to *Llandderfel* parish, are found in some historical notices relating to many of the parishes in Merionethshire, in the autograph, — nearly, if not quite, all, — of Edward Lhuyd, of the Ashmolean Museum.

I am sorry that I am not able to give you a good translation of these notes, but your correspondent will probably be able to do so. The sketch represents a figure in a long robe, with a nimb round the head, holding a book in the left hand, and a staff, with a wavy head, in the right. Underneath is written

"Scūs Trillo abbat.
Orate pro āiabꝫ Houell ap
qui . . . . . c . . fieri fecerunt."

And above it is written

"In ye north window at Lhan Dervel Church Mēirshire."

The figure of the saint, and the inscription under it, are on the same page of Lhuyd's notes, but I would suggest that the former, having been at *Llandderfel*, was *St. Derfel Gadarn*, and that the latter, being an invocation to *St. Trillo*, was copied from the neighbouring church of Llandrillo. I am the more inclined to think so from the close resemblance between the sceptre held by the figure in this sketch, and the relic preserved in the rectory at *Landderfel*. I should mention that the notes and sketch are in an interleaved copy of Ray's *Synopsis Methodica*, in the possession of Sir Robert Williames Vaughan, Bart. — I am, Gentlemen, yours obediently,

W. W. E. W.

Lhan Dervel.

Y plwyvydh oi amgylch gdynt Llanvor, Llandrillo, Llangwm, D. Sh. [Denbighshire.]

ȳgeint o dai y sydh wrthyr Eglwys: ym mwlch y Gwrnwdhog y by medhā hwy hen cappel.

D. gwyl Dhervel dhiwmarth y Pask.

Personaliaeth Mr. [Henry] Parry.[1]

Y Trevydh degwm.

1, Lh. Dhervel; 2, Nan Ffreiar; 3, Kaer Geiliog; 4, Tre-Gynlas; 5, Llaethgwm: 6, Selwern; 7, Krogen.

Y Tai Kyvnrivol.

1, Krogen, yr Argl: Willoughby,[2] o hawl i wraig . . . . v. h. Sr. Rich: Wyn o Wydyr; 2, Bodwenni, Mr. Elis Davydh, y perchennawr dywaetha; 3, Garthlwyd, a berthyn i M. Edm: Meirig o Ycheldre; 4, Gwern ŷ Brechdyn, a berthyn i 'r Col: Wms. o Lanvorda;[3] 5, Pale, Mr. Morys Lloyd; 6, Tyn y Dhol, Mr. Lh: Evans; 7, Plas isa, Mr. John Jones, perchennog dywedha, mae geneth iddo er o oedhan blwyd; 8, Kae Pant, Hugh Davies tan oed; 9., Tydhyn Inko, Mr. Th: Roberts.

[1] He was rector of Llandderfel from 1675 to 1705.
[2] He succeeded his father, as Earl of Lindsay, in 1701.
[3] Succeeded his father, the Right Hon. Sir Wm. Williams, Bart., in 1700.

Tai erail y dynt.

1, Bryn Mredydh; 2, Y Ty yn g Pant; 3, Y Vedw vonlhom; 4, Tydhyn y Barwn; 5, Nant yr eithin; 6, Lllanerch y Baidh; 7, Bryn Bwlen; 8, Brynderw, &c.

Fynnon Dhervel ar Garth y Lhan, yn agos y Lhan.

Kaer Kyreini yn hre Nan Freiar, kaer vawr ydyw hon.

Ogo yng kraig Krogen, a elwir Siambar y Tywisog.

Tywisog y vy yng Hrogen.

Ag ôl i arvargêl i ên.

An Llywelyn ap Iorw: Drwyndwn mawn a losgant amla yr rhain a ladhant ym Mynylhod a chwn y Sanlhwy a Gwernol, &c.

VALLE CRUCIS ABBEY.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—On looking over the new edition of Dugdale's *Monasticon*, I find in the plate of arms, vol. vi., a shield entitled "Val Crucis" charged as follows: "Sable, a lion rampant argent, barry of three sable: between three crosses fitchy of the second." This blazon differs so essentially from that given in your first volume, p. 279, viz: "Vert, three rising falcons argent," that I imagine there must be some mistake in the matter. Perhaps your correspondent A. LL. may be able to give some further information on this subject.

In consulting the *Statutes of the Cistercian Order*, I have found the following passages in which Valle Crucis is mentioned. They are sufficiently curious to warrant transcription.

P. 1298. vol. iv. "De Abbatibus de Carlem, et de Valle Crucis et de Amberconem de quibus dicitur quod rarissimè celebrant, et abstinent ab altari, committitur abbatibus de Forda et de Combremare, ut accedant ad domos eorum, et diligenter inquirant de premissis, et quod invenerint per litteras suas sequenti capitulo fideliter satagant nuntiare. Prædictis autem abbatibus auctoritate capituli generalis præcipitur, ut ad sequens capitulum Cistercium se præsentent, omni occasione remota, super oppositis responsuri. Statuta Anni MCCI."

P. 1360. "Abbas de S. Cruce in Wallia, qui contra ordinis statuta litteras impetravit, ut liceret mulieribus ingredi domum suam, sex diebus sit in levi culpa, duobus eorum in pane et aqua, et XL. diebus extra stallum abbatis, et eisdem diebus abstineat ab altari, impetratis etiam litteris non utatur. Statuta Anni MCCXXXIV."

I am, &c., L.

ROGER DE CLIFFORD.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I lately found in a collection of MS notes in the possession of a Yorkshire friend, the following entry relating to Wales. Perhaps some of your correspondents may be able to inform me where "Newy Bridge" is. Was "Pont Newydd" intended by these words? and if so, where is it?

"Roger de Clifford upon St. Leonard's day A.D. 1284. 12.E.1. He marching in the King's army against the Welsh was in one of the skirmishes had with them unhappily slain betwixt Snowdon and Anglesey by inadvertingly passing Newy Bridge over the River Conwey. Upon whose death the s^d Isabell his widow doing her homage had livery of her lands."

I remain, Gentlemen, &c.,

A LANCASHIRE ANTIQUARY.

BOTELER FAMILY.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In reply to an inquiry in No. IV. as to the family of Boteler, I beg to state that in a pamphlet printed in 1815, but not published, I have met with the following, as then being in the church of St. Mary, in Abergavenny, viz.: a marble monument to the memory of Philip Boteler, Esq., who died July 1st, 1787, aged 56, and his relict, Mary Boteler, who died on the 9th day of May, 1794, aged 57.—Yours, &c.

April 24th, 1847. W. P. A.

[In a work partly printed, partly in MS., entitled "*Pembrokeshire Pedigrees*, John Winter, 1671," and now preserved in that valuable collection of the Chetham Library, Manchester, (see *Gentleman's Magazine* for June, 1847,) we find two pedigrees relating to a family of the name of Butler, and we here transcribe them. They were obligingly pointed out to us by Thomas Jones, Esq., M.A., the librarian.—EDD. ARCH. CAMB.]

(1.)

A shield bearing sable, three cups argent.		A shield bearing argent, a fesse gules between four bars wavy, azure.
John Butler	—	Elizabeth Eliott.
John Butler	—	Alice Wogan.

John Butler of Koed Kenles.

(2.)

A shield bearing sable, three cups argent.		A shield bearing gules, a chevron argent between three escallops of the second.
Moris Butler	—	Elizabeth, daughter and heir to John Tankarde of Jonston.
William Butler	—	(?) daughter to —— Golding of Kent.
Arnolde Butler, Ar.	—	Ellen Wogan.

Thomas Butler of Jonston, Esq.

GRANT FROM HENRY VIII. TO HUMFREY LLOYDE.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—On looking over some old papers I discovered the following copy of an original grant from King Henry VIII. to one of our country-

men. As a curiosity perhaps you would like to have it for your interesting miscellany:—

"HENRY. R.

Henry the eight by the grace of God Kinge of England and of Fraunce defensour of the faith and Lorde of Ireland—To al maner our subjects as well of spiritual emynence and dignite as of temporall auctorite thies our Lettres hering or seing, greting. Forasmuch as we bee crediblie informed that our well beloved subgecte Humfrey Lloyde, for divers infirmyties which he hath in his hedde cannot convenyentlie with oute daunger be discovered of the same, whereupon we in tendre consideration thereof have by these presents licensed hym to use and were his bonet att all tymes as well in our presence as els wher at his Libertie, we therefore will and comaunde you and eich of you to permyt and suffre hym so to doo, withoute anie your challengies or interrupcyon to the contrary, as ye tendre our pleasure and woll avoyde the contrary at your further perills. Yeven under our signet at the Castell of Wyndesoure the XIIth Day of June the nineteenth Yere of our Reign."

Perhaps some of your Antiquarian Readers may be able to inform me who this Humphrey Lloyd was, and what particular services the inside of his head had performed, that could entitle its outside to so extraordinary and so honourable an exemption from the common Forms of respect.—

Your obedient servant,

Banks of the Dee, March 1, 1847. E. P.

Miscellaneous Notices.

Cambria Romana.—The project of forming a club or society of gentlemen for undertaking researches connected with the Roman remains in Wales, so as ultimately to produce a book on the subject, the result of their united labours and observations, has been well received. Six gentlemen have already combined for this purpose, and have taken in hand the following counties and districts: Anglesey, Denbighshire, Flintshire, Montgomeryshire, Merionethshire, Caernarvonshire, and the districts of Cheshire and Salop bordering on North Wales, Monmouthshire, and parts of Glamorgan and Cardiganshire, with the Gloucestershire border in South Wales. Correspondents are wanted in Pembrokeshire and Brecknockshire, and we invite our antiquarian friends in those counties to aid these gentlemen in this laborious undertaking.

St. David's Cathedral.—A correspondent informs us that a campanile, or bell-turret, of this edifice is in imminent danger of destruction, if its repairs be not immediately attended to.

Caernarvon Castle.—Whoever has visited Caernarvon Castle will remember how much the ground rises inside the court towards the southern end and the Queen's Gate. It has long been a subject of uncertainty whether this rising of the soil be altogether natural or artificial. A correspondent informs us that Mr. David Williams, who has been entrusted by A. Salvin, Esq. with the reparations, has found in this rising portion a series of vaults, the entrance to which is from the tower on the southern side of the King's Gate. When they are opened, some interesting dis-

coveries will no doubt be made. We wish we could hear that the houses, now built against the town walls on the *outside*, were going to be taken down; they have no business there; the town walls ought to be left perfectly free, externally at least.

DONGENEWALL MONASTERY.—Can any of our correspondents help us to some information concerning this religious house, which we thus find noticed in the index to the Red Book of St. Asaph, as published in Nichols's *Collect.* vol. ii. p. 257 ad finem:—"Convencio inter fratres Monasterii de Dongenewall, circa divinum servicium in Ecclesia Cathedrali Assaphen."

MOLD CHURCH.—The following inscription was lately found on a stone under the foundation of Mold Church, in the vault of Mr. Jones of Tyn-y-Twll:—

FVNDAMENTVM
ECCLESIÆ CHRISTVS
1597
W: AS: EPS.

William Hughes, Bishop of St. Asaph, died 1600. What does this date refer to? The church itself is of the time of Hen. VII.

HOLYHEAD.—A correspondent wishes to know whether any local tradition is preserved at Holyhead of the following fact mentioned by Enderbie, in his *Cambria Triumphans*, tom. ii. p. 217, viz.: That Rhodri Mawr was buried at Caer Gybi:—and on what authority this statement rests.

TOPOGRAPHY OF GLAMORGANSHIRE.—A correspondent wishes to know on what occasion, and at what period, the place called *Briton Ferry* obtained its name, and also why the adjacent spot called the *Giant's Grave* was so termed.

THE HISTORY OF LLANTHONY PRIORY, reprinted from the *Archæologia Cambrensis*, with a copious appendix and some new illustrations, especially a beautiful view engraved by Mr. G. A. Hanlon, has been published by the able and learned author, the Rev. G. Roberts. Few monastic houses have had such ample justice done them as this has, and the many interesting documents now laid before the public in an accessible form, especially the *Life of Robert de Betun*, translated from Wharton's *Anglia Sacra*, will form a great attraction to many readers.

We again call the attention of our readers to the *Annales Archéologiques*, that beautiful work published by M. Didron, at Paris. It is in a 4to form, taking the place in France of all our archæological works jointly. Both in its typography and in its illustrations it is a work of the highest art, while the profound and learned papers it contains keep up the character of the *Savans* of France. Among the late numbers which we have received, there is an interesting paper on Gallic Coins; another on the Antiquarian Tour performed by the Editor last year in England; an essay on Ecclesiastical Music; some exceedingly valuable papers on the Construction of Ecclesiastical Edifices, by the eminent architect, M. Viollet Leduc; and copious notices of all the antiquarian works issuing from the French press. A good paper on English Architecture, by A. J. Beresford Hope, Esq., is in the sixth volume. It surprises us how so large and beautiful a work can be produced for the money, 25 francs or £1. per annum, that is to say for twelve numbers; we cannot come near it in this respect in England. It is a delightful sight, to us at least, to witness such a healthy state of public feeling in respect of antiquity in France, as is evinced by the activity of the

press in that peculiar department. We hope, some day or other, to tempt M. Didron and some of the French or Breton archæologists to visit our Cambrian mountains.

A VOLUME OF POEMS by the Rev. G. Edwards, curate of Llangollen, is advertised as about to issue from the press. Medals and prizes have been awarded to some of them at the Eisteddfodau of Beaumarais, Cardiff, Bala, Liverpool, &c., and no doubt they will form an interesting collection.

Mr. D. S. Evans, of St. David's College, Lampeter, is preparing for publication an Etymological Dictionary of the Welsh language. Any work that can aid the study of our native tongue we shall hail with pleasure. The compiler is also engaged in preparing a new and enlarged edition of the Rev. Thomas Jones's English-Welsh Dictionary. It is proposed to include in this edition all the English words in Todd's edition of Johnson's Dictionary with their synonyms in Welsh.

REPRESENTATIVES FOR MERIONETH.—Since the list, in the supplement to No III. of the *Archæologia Cambrensis*, was compiled, I have discovered that in 1671 Henry Wynn, of Rhiwgoch, Esq., was M.P. for the county. Probably the person called Henry *Meyrick*, in a printed list of the parliament of the 8th May, 1661, was this Henry *Wynn*, and if so, *he* was then knight of the shire for Merioneth.—W. W. E. W.

ERRATA.—Sheriffs for the County of Merioneth. 1620, *Jame* Pryse, should be *James* Pryse; 1651, for *Murice*, read *Maurice*; 1769, Rice, *Jas.* should be Rice, *James*. In the Bull of Pope Martin V. (vol. ii. p. 146,) for *decidere*, read *accidere;* for *absci*[*n*]*dere*, read *abscidere;* for *Neath*, read *Neoth;* in the English translation, for *second*, read *sacred*.

PUBLICATION OF THE ARCHÆOLOGIA CAMBRENSIS.—Complaints have again reached us of a delay in the forwarding of copies of this work on the day of publication, and we have accordingly endeavoured to discover the cause of the evil. Being conscious of having always published the *Archæologia Cambrensis* punctually on the *first* day of each quarter, without failing in a single instance, we knew immediately that the fault must lie either with the local country booksellers, or with their London agents; and our enquiries enable us to give the following explanation. When a publisher happens to have his house of business at the West end of the town, as is the case with Mr. Pickering, it is a very common trick on the part of the clerks of the country agents, who live in the city, to make a false return to their employers, as to the non-appearance of a book, sooner than give themselves the trouble to go and look after it. This is a notorious trick of the trade; and as some of these clerks are smart, fashionable *gents*, it may be easily conceived that a walk, up from Paternoster Row to Piccadilly, may be sometimes exceedingly inconvenient. Nothing then is easier than to write down in their list, against the name of any West-end publication, "*Not out*,"—"*Out of print*," —"*Not known*," &c., just as the fancy strikes them. And the country bookseller, who of course is considered an ignoramus by his London contemporary, is fain to content himself and his customers with the unsatisfactory reply.

To give examples of this; some of the country booksellers who employ Messrs. Whittaker and Co., of London, as their agents, have been treated of late to the reply, "Not out," when applying for the *Archæologia Cambrensis;* whereas Messrs. Simpkin and Marshall have always supplied their customers with our work, so as to have it in their hands punctually on the first day of the quarter. Thus, for instance, a bookseller at Rochdale,

in April last, received the usual "Not out," from Messrs. Whittaker and Co.; so did another bookseller at Presteign; but the booksellers at Oswestry, Bangor, Caernarvon, Chester, &c., all received their copies on the first of April, and their customers were supplied with them the same day.

As a remedy for this delay, our good friends the country booksellers (and we are glad of an opportunity of here thanking them for their great exertions in our behalf) may be sure that if they apply to Messrs. Simpkin and Marshall, Stationers' Hall Court, for the *Archæologia Cambrensis*, they will receive it at the proper time, without any mistake as to its appearance.

Reviews.

1. Monumental Brasses and Slabs, &c. By the Rev. C. Boutell, M.A., Secretary of the St. Alban's Architectural Society, &c. &c. 1 vol. 8vo. London: G. Bell, Fleet Street. 1847.

It has given us much pleasure to receive a work of this kind. Such a compendium or manual of the Brasses and Slabs of England has long been wanting; and this work, besides serving as a good book of reference to the antiquary, will tend to disseminate a knowledge of the subject among those who are only acquainted with the general bearings of it. To compile it must have required much time and labour, and the author must either possess a fine collection of rubbings and drawings, or he must have had access to some of the best collections in the country. The illustrations consist partly of lithographic outlines, having the effect of etchings, and partly of wood engravings; they are numerous and good; indeed the style in which the whole work is got up is highly creditable both to the author and the publisher. It is difficult to make extracts from a work composed mostly of minute details, but the following from an early page, will show how the subject opens:—

About the commencement of the thirteenth century, the custom appears to have been adopted in this country of affixing to slabs of marble or stone, portraitures of the deceased engraven on plates of metal, the slabs themselves being laid in the pavement of churches, or in some comparatively rare instances placed upon altar-tombs. Purbeck marble and sandstone were in common use for this purpose; and more particularly slabs of forest marble from the Kirkford quarries in Sussex. The metal employed in constructing the engravings was denominated *latten*, *laten*, or *laton*, and appears to have been a compound somewhat resembling brass, but more costly and far more durable than that alloy. It was manufactured exclusively on the continent, previous to the middle of the seventeenth century, and from thence imported into this country. In Flanders and Germany, and especially at the city of Cologne, this manufacture was carried to the highest perfection; as may be inferred from the Beauchamp-chapel contracts, which provide that the metallic accessories and ornaments of the tomb of the earl of Warwick should be "made, forged, and worked in most finest wise, and of the finest *latten*:" the "large plate," which should sustain the recumbent effigy, being further specified as "to be made of the finest and thickest *Cullen plate*," the latten, that is, of Cologne. In shields of arms and those portions of the effigies which were designed to be tinctured argent, a white metal now presenting a pewter-like appearance, or lead, was in general use. These plates were embedded in pitch, and also firmly secured to the stone by means of cramps and rivets of brass.

The earliest recorded example of a brass in England, is the long-lost memorial of Simon de Beauchamp, earl of Bedford, who completed the foundation of Newenham Abbey, and dying before A.D. 1208, was buried at the foot of the high altar in St. Paul's church, Bedford; his epitaph was engraven in brass, and set on a flat marble slab, each letter being inserted in its own separate casement or cavity sunk in the stone; a portion of it has been preserved in memory,—

"De Bello Campo jacet hic sub marmore Simon . . . . . fundator de Newenham."

Jocelyn, bishop of Wells, who died in 1242, had a brass in the choir of that cathedral: and on the north side of the choir of Salisbury cathedral, the matrix or indent of the brass of Bishop Bingham may still be distinguished; this prelate died A.D. 1247, and his brass appears to have consisted of a cross flory with a demi-figure. Richard de Berkyng, abbot of Westminster, who died A.D 1246, had his effigy *in pontificalibus*, with a fillet bearing an inscription in brass. Bishop Gravesend, A.D. 1279, had a brass in Lincoln cathedral: Bishop Longspée, A.D. 1297, at Salisbury: and Elias de Beckenham, A.D. 1298, at Botsford, Cambridgeshire. At Much-Hadham in this county a fine cross flory has been torn from a slab, which still retains the name of Simon Flambard, rector of that church at a period not later than A.D. 1280. Another cross once enriched the pavement of the chancel of Pulham church in Norfolk; it was the memorial of Simon de Walpole, rector, A.D. 1301. "Ela, countess of Warwick," says Leland, "a woman of very great riches and nobilitie, lyethe under a very fair, flat marble, in the habit of a woves, (vowess or nun,) graven in a copper-plate." She died A.D. 1300. In the choir of our abbey-church (St. Alban's) lies a slab, once adorned with an effigy of an abbot in brass, with a legend: this is certainly of a very early date, and as certainly commemorates an Abbot John; but whether John of Cella, A.D. 1214, John de Hertford, A.D. 1260, John de Berkhamsted, A.D. 1301, or John Marinus, A.D. 1308, it now is impossible to decide. Other brasses, some of them gilded, are described by Dart and Leland, which were decidedly anterior to the earliest known existing specimens, those of Sir John D'Aubernoun, A.D. 1277, Sir Roger de Trumpington, A.D. 1289, and the demi-figure of Sir Richard de Buslingthorpe, of about the same date. After the close of the thirteenth century examples rapidly increase. Their original abundance is attested by the vast collection of despoiled slabs existing in almost every church: in our own noble abbey-church, scarce an early stone remains which has not its own deed of spoliation to denounce. And doubtless the pews, those unsightly excrescences of modern times, conceal numerous and important additions to the long series of brasses, known and recorded as yet extant. Notwithstanding their abundance, however, and a certain general similarity of character particularly apparent in brasses of about the same date, or which were probably the productions of the same artist, so varied was the treatment of these compositions, that no two specimens have hitherto been noticed, which in all respects are precisely identical.

The subjoined remarks on the methods of rubbing and copying brasses and slabs will be found useful:—

Various methods have been devised for obtaining fac-simile impressions of brasses and other incised works of art. The first collection of these impressions, now in the British Museum, was made by Craven Ord, about the year 1780, when Gough was engaged in preparing his great work on sepulchral monuments. This primitive collection* was formed by filling the incised lines of the plates with printing ink, which was from them transferred by means of pressure to large sheets of paper previously damped. The impressions thus obtained were necessarily reversed: and besides this serious fault, this process is further liable to many objections. It was, however, soon discovered "that if paper of a moderate thickness were laid upon the brass, and any black substance rubbed over the surface of the paper, the incised lines would be left white, in consequence of the paper sinking into them, and offering no resistance to the rubber, whilst all the other parts received from that substance a dark tint: and although the *effect* of the ordinary impression is by this process reversed, the lines which should be black being left white, and the light ground of the design rendered dark, yet a perfectly distinct fac-simile is thus obtained with little labour, and great precision, in consequence of the progress of the work being visible throughout the operation." Of all substances available for the execution of this process, (and it may be effected by *any* substance which by friction will discolour the paper,) none is to be compared with the preparation known as HEEL-BALL, a compound of bees-wax and tallow with lamp-black, which is used by all shoemakers, and may be made of any desired consistence. This admirable material will, with the greatest facility, produce a fac-simile, which may be worked to any depth of colour, from a grey tint to a glossy black of the deepest shade: and it besides possesses the invaluable qualification of such decided permanence, as to be effected by no subsequent friction. Proficiency in the manipulation of heel-ball may speedily be acquired: it will be found desirable

* Craven Ord was assisted by Sir John Cullem and the Rev. Thomas Cole, in forming his collection, which now is of especial value in consequence of the destruction of many fine examples since his time: this interesting series was purchased at the death of Craven Ord in 1830, by the late Francis Douce, Esq., for £43, and by him was bequeathed to the British Museum, where it was deposited in 1834.

to continue the rubbing until there cease to be any distinct marks of the heel-ball, and the work presents an uniformly smooth appearance. The most desirable colour is a deep grey, which can be obtained without obliterating any one of the finest lines of the composition, and at the same time produces the most agreeable effect. Of course it is indispensably neccessary that the paper should not slip, or move in the slightest degree upon the brass: this may effectually be prevented by unrolling the paper over but a small part of the brass at one time, and keeping the spread-out portion steady by means of a few flat lead weights. The outline may be marked out by pressing the thumb upon the paper: and the left hand may be employed to guard the margin from being soiled by the rubber. It is also an important preliminary to press the thumb or fingers upon the broader and bolder lines of the engraving, in order to cause the paper to sink slightly into these lines, and that thus they may be the less exposed to the action of the rubber; and, from being seen through the paper, their perfect whiteness may be the more effectually secured. Imperfections in the rubbing may be subsequently corrected: after which the paper should be mounted upon linen, and attached to a roller.

In place of heel-ball, a piece of leather of the same kind as the upper leather of a boot or shoe, will sometimes be found a valuable substitute: this is particularly the case where expedition, combined with careful accuracy in the expression of the minutest details, are required: these rubbings, however, though most excellent for the purpose of drawing from, will not stand; and indeed are from the very first but faint, and to a certain degree dim and unsatisfactory. Another process, still more advantageous where the sole object is to obtain a fac-simile for the use of the artist, without any reference to a collection of rubbings, is effected by means of rubbers of wash-leather, stiffened with paper, and primed with a thin paste formed of very fine black lead in powder mixed with the best linseed oil: tissue-paper, of somewhat stronger substance than is commonly used, answers best for making rubbings by this method; and this, like other qualities of paper, may be obtained of any size. I must repeat that where the sole object is to obtain an impression from a brass or other incised work, *any* material which may be at hand will be found available, as a lead pencil, a glove, or the bare hand; the latter more particularly, if not at the time in the most delicate state of neatness.*

In the spirit of the author's final remarks we heartily concur:—

In concluding this notice of one of these, our "national monuments," I cannot refrain from pressing the search after this "information," not upon archæologists alone, but upon every one who would desire to attain to a thorough acquaintance with history. Or rather, assuming, as I am persuaded I justly may assume, that archæology is to history herself as a twin-sister, by the influence of whose faculty of graphic elucidation the written records of the past can alone be faithfully realized to the mind,—in now advocating research into the subject of monumental effigy, to students of archæology I *would* in some respect restrict my appeal, because an accomplished historian I cannot but identify with a sound archæologist. And in conducting this research, it always is desirable, and indeed important, to associate the sculptured effigy with the engraven brass. The study of our "national monuments," and the "information" resulting from that study, can then only be complete when carried out in all its branches. True, the once gorgeous marble may now at first sight, but too often, appear but little better than a mis-shapen mass of those modern barbarisms, house-paint, whitewash and plaster: but by trouble, and care, and labour, it may be disencumbered of these cases, and the beauty of the original, if not restored, may at least be distinguished. And this is a result well worthy of the trouble, and care, and labour incurred in bringing it about: for, the brass and the effigy, with but comparatively very few exceptions, "present the only existing portraits we possess, of our kings, our princes, and the heroes of ages famed for chivalry, and arms;" and, with them, of other worthies no less distinguished in more peaceful callings. Thus considered, these memorials become indeed "extremely valuable, and furnish us not only with well-defined ideas of celebrated personages, but make us acquainted with the customs and habits of their time. To history they give a body and a substance, by placing before us those things which language is deficient in describing."

To the importance of such a pursuit, as the almost alone faithful illustrator of history, the great necromancer of chivalry himself bears undeniable witness: for, had he been a rubber of brasses and a studier of effigies, would Sir Walter Scott

*As the result of our own experience, we are inclined to prefer the method with black lead and oil, applied by means of a leather, and gloves, as it will admit of a much more delicate manipulation than the heel-ball. For *horizontal* incised slabs of stone, the French method of unsized paper and plain water, though tedious, is very effective.—EDD. ARCH. CAMB.

have armed his Ivanhoe in a fashion, not known for more than two centuries after the victor of Ashby-de-la-Zouch had left to other lords the fair domains of Rotherwood!

Convinced, therefore, of the manifold advantages to be deduced from the study of monumental brasses, (to revert once more exclusively to this class of memorials,) and also practically conscious as I am of the progressive and deepening interest which accompanies that study, it is with sincere gratification that from the St. Alban's Architectural Society, and the many other similar Societies which now appear springing up on every side into vigorous existence, I anticipate the continual accession of fresh strength to the already numerous ranks of the brass-rubbing fraternity; that term of course, including the no less skilful and enthusiastic, than the fair sisters of the craft. I speak of *Brass Rubbers* the more particularly, because it may be taken as an axiom in this, as indeed in every pursuit directly connected with the professed objects of these Societies, that *practice is everything*. What Mr. Paley remarks of moldings, in his admirable essay on those most important architectural members, is true of the entire study, of the length and breadth of archæology. "The student," says Mr. Paley, "must *not only observe;* he must *copy* moldings, in order to understand them. Without the latter, his knowledge can never be otherwise than vague, partial, and imperfect:" a passage which we now may thus render,—It will be of but little use to *look* at brasses, if you do not *rub* them. It is the rubbing brasses which leads to the understanding them. Without *this*, at best vague, partial, and imperfect must be our knowledge of the incised monumental memorials of the middle ages.

At the same time, however, that I would insist upon the necessity of a strictly practical study of monumental art, as the most luminous and unerring of the illustrators of history, let me not be supposed unmindful of those more elevated and awe-inspiring associations which, in every rightly constituted mind, must, as I consider, be inseparably connected with thoughtful reflection upon the memorials of the dead. The roofs are hallowed which shelter those memorials, and the ground on which we tread when in search of them, is holy ground. Let nothing tempt us for a single moment to forget the reverence due to scenes and localites such as these. And, yet more, while seeking to augment our stores of information upon subjects, becoming indeed and most valuable, but which the very authorities we study proclaim to be changeable and evanescent,—may we ever bear in mind that *our* monuments, and they too mouldering and ruinous, possibly may afford subjects of research and also of admonition to distant generations: the supreme importance of erecting, if by any means we may be enabled to erect in other regions an imperishable memorial, thus will be impressed upon the mind; and that not the less convincingly, because in the already time-worn monuments at our feet, we recognise at once the origin of such a train of thought, and its most powerful corroboration.

2. The Book of South Wales. By C. F. Cliffe. 1 vol. 12mo. London, 1847. (Hamilton, Adams, & Co.)

This is one of the very best guide-books we have met with; but it is more than a guide-book; for it approaches to a complete topographical account and antiquarian description of the southern portions of the Principality. It is written, too, in a spirit of good taste and good feeling rare in works of this nature; and it will be found a most agreeable and useful companion to whoever traverses that country. The author evidently has studied Welsh history and Welsh antiquities profoundly; and what he describes he describes vividly and well. We have had time only to dip into it here and there; but we hope to find it in our pocket some day or other, while hunting up the castles, the mines, and the mountains of South Wales. We subjoin a few extracts:—

Oystermouth Castle is one of the most majestic Norman fortresses in the Principality, although but little appreciated until very recently. The structure, which stands upon a picturesque eminence near the Mumbles, was so much hidden by ivy that its outlines were hardly distinguishable—a mere shapeless mass of ruin; and the interior was also so much filled with rubbish as to destroy its character. In the year 1843, Mr. Francis, of Swansea, who thoroughly appreciated the place, induced the Duke of Beaufort, to whom it belongs, to expend a small sum in repairs and restorations. It is said that only £200 has been expended, and although more might be judiciously laid out, still the work of dilapidation has been arrested, and

a very fine example of medieval military architecture disclosed. Mr. Francis, under whose superintendence the restoration has been effected, has proved that a large outlay is not required in cases of this kind—a valuable fact.

The foundation of Oystermouth Castle has been ascribed both to Henry Beaumont, Earl of Warwick—the conqueror of Gower—and to Richard de Granville, one of Fitzhamon's knights, and the founder of the Castle and Abbey of Neath. Before the invention of artillery this fortress must have been of great strength. The north side is the most stately, and is pierced with more windows than is common; a lofty line of ramparts, with loops, but destitute of bastions, is carried along the edge of the rock that composes the site and influences the form of the structure, throughout the west and south side, to the grand entrance at the south-east end, which was strongly defended by towers and portcullises. The chapel, the walls of which are of great thickness, but which is the most elegant feature of the ruin, stands at the north-east end, and is of later date than any of the other parts. The mullions and tracery of the windows (which were until lately walled up) have been restored; and in the interior a piscina and some frescoes have been brought to light in the upper part of the south wall. Topographers have hitherto called the chapel "the keep." The stately-hall—an immense kitchen—and a guard room, the roof of which is supported by a single pillar, styled by the guide "the whipping post,"—have been also divested of rubbish and rendered accessible during the recent repairs; the kitchen was choked with rubbish six feet deep. There are few ruins more graceful and yet more commanding in effect than Oystermouth Castle; it is one of those places which interests you the more the oftener you view or inspect it.

Oxwich Castle.

Oxwich Castle appears to be almost wholly unknown to topographers. Even the usually accurate Malkin, from whose book a dozen other works have been vamped, states that "a fine Gothic window is nearly all that remains of Oxwich Castle." We were, therefore, agreeably surprised to find a structure of considerable extent, and great interest; one of the best examples of the transition from the castle to the castellated mansion. We give a sketch of the eastern elevation of the tower, which is of keep-like dimensions, divided into six stories, and lighted on three sides by numerous round-headed windows, irregularly placed. There are the remains of only two fire places visible in the interior. The adjoining state apartments were

sumptuous, and are externally in tolerable preservation. On the south side of the court-yard is a range of ancient buildings, now occupied as a farm-house, of interesting character: the entrance to the court-yard is under a fine Tudor doorway, over which is carved the arms of the Mansels, in very perfect preservation, with the initials R. M. The north side of the court-yard has been destroyed. The ruins, like Mr. Talbot's other castles, are in a sad state.—In the chancel of Oxwich church is an altar tomb, with the recumbent effigies of a knight and a lady, said to be those of the founder of the castle and his wife.—There is a ruined outpost, probable of a earlier castle, on an adjoining rock.

BRECON.—The College of Christchurch. A Dominican priory which existed here at the time of the Reformation, was converted by Henry VIII. into a collegiate establishment, which he transferred from Abergwilly, and on which he conferred a charter. The Bishop of St. David's is *ex-officio* dean, and there are a precentor, treasurer, chancellor, and nineteen prebendaries. Some eminent persons, including Mr. Theophilus Jones, the historian of the county, have been educated in this grammar school, from which divinity students were admitted to holy orders without graduating at Oxford or Cambridge, until Lampeter College was founded. Brecon College is now a disgrace to the principality. The school exists only in name (only six boys being educated there when we visited it), and the buildings are in a state bordering on ruin. The court on entering from the street was formerly the nave of the church (of which a Norman doorway remains), and was pulled down in Cromwell's day. The present church, which is in the Early Pointed style, formed the choir, and was altered and restored by Bishop Lucy after the Reformation. It is an interesting structure, but in wretched condition. Divine service was discontinued in 1838, since which the work of decay and destruction has been rapidly going on.* There are many mutilated monuments, including the tombs of Bishops Bull, Lucy, and Mannering; and a splendid altar tomb, on which are effigies in the style of James the Second's time, of Richard Lucy, chancellor of the church (the bishop's son), and of his wife and child. Over the threshold of the door is an inscribed stone, now illegible, to the memory of the father of the celebrated *Sir David Gam*. There are twenty-three stalls, the value of which varies from £60 (nominally) down to £2, but sometimes very heavy fines are received on the renewal of leases. Several stalls are now vacant, and in the hands of the ecclesiastical commissioners. The Bishop's house or palace, now leased, is curious in an architectural point of view. The cloisters of the priory were in existence half a century ago; and part of a chapel ("Aubrey Chapel") attached to the Church of St. Nicholas — which stood close at hand — is left, together with the chapter room and vestiges of the refectory, and other parts of the old establishment. Two or three hours may be spent here.

3. IEITHADUR SEISONEG, by the Rev. D. E. JONES, M.A., incumbent of Llanafan-y-Trawsgoed, and domestic chaplain to the Right Honourable the Earl Lisburne. — G. WILLIAMS, Aberystwyth; pp. 144, 1845.

This is the only grammar of the kind which we ever remember to have seen. Its object is to make the "Cymmro Uniaith" acquainted with the proper mode of speaking, reading, and writing the English language; and, as far as we have been able to judge, the task is well executed. The only fear that we have is, that the style of the author may be somewhat beyond the capacity of the persons for whom the work is intended. The introduction contains an elaborate but brief account of the Saxons, from the general dispersion until the time of William the Conqueror, and of the various changes which their language has undergone, of which specimens are also given.

Owing to a miscalculation of our own, not discovered until too late to be remedied, we are obliged to omit in this Number some reviews of important books, which we had intended to notice; such as Mr. Winston's *Remarks on Stained Glass;* Mr. Akerman's *Numismatic Illustrations of the New Testament*, &c. We shall not fail to make amends for our error in the next Number.

* What are the Ecclesiastical authorities about? — EDD. ARCH. CAMB.

THE

Archæologia Cambrensis
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FOR THE

RESTORATION OF THE CHAPEL OF ST. BEUNO,

AT CLYNNOG FAWR,

CAERNARVONSHIRE.

At the First Annual Meeting of the Cambrian Archæological Association, held at Aberystwyth, on the 7th September, 1847, it was moved by the Lord Viscount Dungannon, seconded by the Dean of Bangor, and carried unanimously:

"That, previous to the separation of the Meeting for this year, the names of Members of the Association willing to contribute to a fund for the Restoration of St. Beuno's Chapel, at Clynnog Fawr, be received on a paper to be left in the room of meeting for that purpose; and that circulars to that effect be issued throughout North Wales."

In consequence of this Resolution the following Subscriptions were immediately received:—

	£.	s.	d.
Sir Stephen Richard Glynne, Bart., F.S.A., Lord Lieutenant of Flintshire, President of the Association	5	0	0
The Lord Viscount Dungannon, M.A., F.S.A., M.R.S.L.	5	0	0
The Vicar of Clynnog Fawr	20	0	0
The Very Rev. the Dean of Hereford	2	10	0
The Very Rev. the Dean of Bangor	5	0	0
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Rev. Lewis Evans, Vicar of Llanfihangel Creiddyn, Cardiganshire	1	0	0
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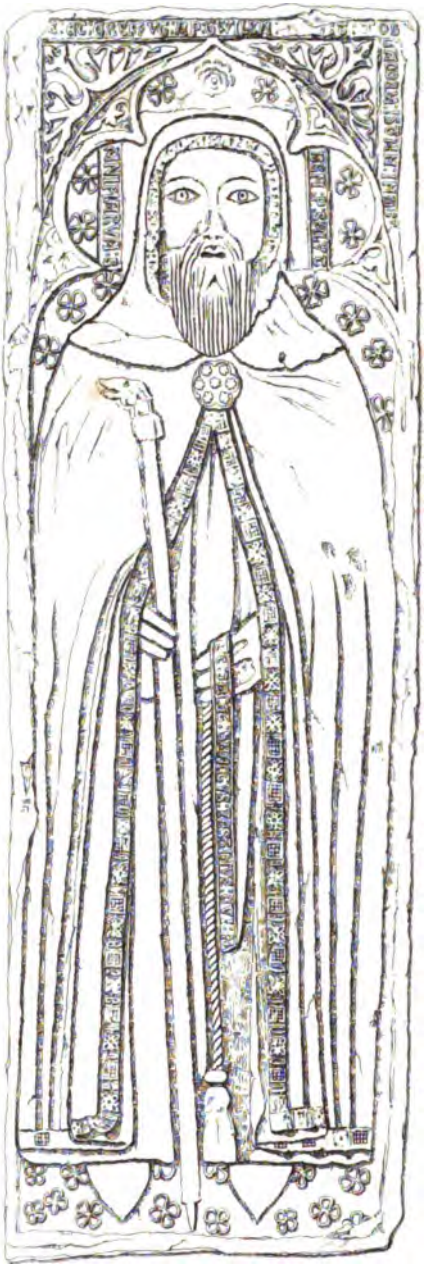
Rev. Lewis Gilbertson, P. C. of Llangorwen, Cardiganshire	1	0	0
The Editors of the *Archæologia Cambrensis*	1	0	0

Subscriptions will be received by the Treasurer and Secretaries of the Cambrian Archæological Association.



TOMB OF S^T VESTIN.

Archaeologia Cambrensis.

No. VIII.—OCTOBER, 1847.

SEGONTIACI.

No. III.

THE principal argument employed in invalidating the tradition of the birth of Constantine in Britain, rests on the assumption that his father Constantius had not visited Britain until after the year 292, and that the first occasion, on which he appeared off the coasts, was at the head of a naval armament for the recovery of the island from the usurpation of Carausius.

This fact, if admitted, would be conclusive against the claim alleged to the honour of having given birth to the first Christian Emperor, though not to his British parentage on his mother's side. In examining, however, in detail, some facts connected with this expedition, as furnished by the panegyric writers, and, in particular, the manner of his reception, we shall find abundant reasons for inferring that this was not his first appearance among the Britons; that his person and character were already familiar to them; and that there was some bond of mutual attachment subsisting between them, which rendered his landing a scene of national and enthusiastic exultation.

From the birth of his son in 273, until he obtained the rank of Cæsar in 291, Constantius appears to have been entirely separated from his British connexions, and to have been employed either on the Illyrian frontiers, or on other more distant parts of the empire; and it was, probably, during this interval, that Helen and her son spent a great portion of their time in Palestine. In the meantime Gaul, Britain, and Spain became involved in another Batavian attempt to re-establish the independence of the western provinces. Carausius, by the assistance of the Franks, who had, during

the reign of Probus, acquired much celebrity by their naval enterprises, succeeded in organizing a new element of power to dispute the imperial authority, and to throw off the Roman yoke. The Britons, however, found the tyranny of the Franks, under the arch-pirate, more oppressive than the paternal sway of Rome, and anxiously, and for a long time, looked forward for the arrival of Constantius, as their deliverer and the avenger of their wrongs, "exoptatus olim vindex et liberator."

The particular part of the coast where Constantius landed his troops and set fire to his ships, is not specified; but, as he steered by the Isle of Wight, and sailed through the fleet of Carausius, stationed there, during a fog, it may be inferred that his destination was Cornwall; and that it was here that the Britons, with their wives and children, came to welcome his arrival as a benefactor sent to them from heaven, and to adore the very sails and tacklings which had wafted him to their coasts; devoting themselves to his service with the most lively demonstrations of gratitude and affection. Such an outbreak of exultation must have been the result of a previous acquaintance with his character, for services already felt, and from other ties besides those of an official nature. It arose, as the panegyrist observes, not so much from the voice of common fame, which resounded from all parts of the empire in favour of his virtues, and held him up as a pattern of humanity, piety, modesty and justice, as from a recognition of these qualities during a personal intercourse in times past, "quæ singula ut respectantes agnoverant;" which were impressed on his features, and gave them an assurance of his future celebrity; and which they now acknowledged with triumphant shouts of acclamation. The British historians, as far as their accounts admit of any chronological arrangement, represent the inhabitants of Demetia, Venedotia, Deira and Albania, as being at this time united in the defence of their liberties, and actively engaged in expelling the invaders. We may form some estimate of the ardour and alacrity, with which they would have enlisted under the banner of so popular a prince as Constantius, in ridding themselves of an enemy, whose cruelty and rapacity were proverbial, and who attempted to reduce them to a state of servile submission and degradation. In his march to London he availed himself of their assistance in expelling

from thence the last remnant of the army of Carausius, who had taken refuge there, and in putting a stop to any future attempt on the part of the Franks of establishing a settlement in Britain.

The invasion of Britain by the Franks, though limited as to duration, from the middle to the latter end of the third century, was an event which left an indelible impression on the minds of the native Britons, as well as of their descendants, in proof of which the Welsh language affords evidence to this day. The Frank is described as corpulent in person from feeding on venison, and of a ferocious disposition. "Trux Francus carne ferina distentus." Hence the term Ffrengig or Ffreinig is applied to any object, whether vegetable or animal, which is remarkable or unusual in its growth or magnitude, as collen ffrengig, the walnut tree; llygod ffreinig, rats; ceiliog ffreinig, a turkey cock, &c.

Constantine Porphyrogenitus, in one of his imperial publications written about the year 790, alludes to a statute of Constantine the Great, which forbad his descendants on the throne from contracting a marriage alliance with any foreign nation, excepting the Franks, on the grounds that he himself was born among them. At the time this remark was made, Frank was the general term applied by the Greeks to the inhabitants of Western Europe, including Britain, where, in 273, their power was as influential as in Gaul, and particularly among the maritime states, or in the Belgic portion of the island. From this admission on the part of an imperial descendant, many writers have taken occasion to maintain that Gaul only was meant, and that the only question is, which of her numerous towns had the honour of being his birth-place. Among the pretensions of rival cities to this mark of distinction, those of Treves and Augustodunum deserve especial notice, the former as having been the most favourite resort of the Emperor in the early part of his reign, and the latter having been equally favoured by his father Constantius. Had either of them, however, been his native city, the Belgic orators, in their complimentary addresses to Constantine, on subjects connected with their prosperity, and of a local interest, could hardly have refrained from making some allusion to the circumstance, which would have determined the fact. No notice whatsoever of Helen occurs in any of these orations; a defect which

the monks of Treves have attempted to remedy by an exhibition of various relics brought from Palestine, and a pretended bull of Silvester the First, declaratory of her birth in this city. This papal document, bearing date as early as the reign of Constantine, contains such glaring anachronisms, as hardly to deserve notice. Had the question of the birth of Constantine to be decided on evidences of this description, no Roman city could compete with Segontium, where the relics, which Helen brought as memorials of her travels in Palestine, were preserved without any ostentatious display, until the reign of the last Llewelyn, and where the tomb of her husband Constantius was discovered by Edward the First. J. J.

(To be continued.)

ANTIQUITATES PAROCHIALES.

No. VII.

AN INSPEXIMUS CHARTER OF HEN. VIII. RECITING AND CONFIRMING THE PRECEDING.

HENRICUS Dei gratia, &c., salutem. Inspeximus literas patentes bonæ memoriæ Domini Henrici nuper regis Angliæ septimi, progenitoris nostri, in hæc verba. Henricus Dei gratia, &c. Sciatis quod licet in parliamento dni Henrici nuper regis Angliæ, quarti, progenitoris nostri, apud Westm. in anno regni sui quarto tent. auctoritate ejusdem parliamenti, ordinatum, et inactitatum et statutum fuerat, quod nullus Wallicus, aut homo de Wallia, aliqua terras, tenementa, dominica, maneria, villas, villulas, redditus, reditiones aut servicia sive hæreditamenta quæcunque infra Angliam aut in aliquibus burgis et villis Anglicanis infra Walliam, acquirere seu obtinere deberet, tenend. sibi, et hæredibus suis in feodo simplici, feod. talliat. aut alio modo quocunque: ita quod aliquis hujusmodi Wallicus seu homo de Wallia aliquod officium vic. majoratus, ballivatus, constabularatus aut alterius consimilis in aliqua civitate, burgo vel villa infra Angliam, seu in aliquo burgo, vel villa Anglicana infra

HENRY, by the grace of God, &c., greeting. We have inspected the letters patent of our progenitor, Henry VII., of worthy memory, late king of England, to the following effect. Henry, by the grace of God, &c., know ye that although in a Parliament of the lord Henry IV., king of England, our ancestor, held at Westminster, in the fourth year of his reign, it was ordained, enacted, and appointed by authority of the said Parliament, that no Welshman, nor person from Wales, should be allowed to acquire or obtain any lands, tenements, domains, manors, townships, hamlets, rents, reversions, services, or any hereditaments whatsoever in England, or in any English boroughs or townships in Wales, to be held for himself or his heirs in fee-simple, fee-tail, or in any other mode whatsoever; so that no Welshman of this description, or person from Wales, should bear, hold, occupy, or assume any office of sheriff, mayor, bailiff, constable, or

Walliam gereret, teneret, occuparet, seu super se assumeret, sub certis pœnis in statuto prædicto expressis et limitatis, ut in eodem statuto plenius continetur.

Nos tamen gratuita, bona et laudabilia servicia quæ dilecti subditi nostri tenentes seu inhabitantes infra comitatus nostros de Caernarvon et Meirion, in Northwallia nobis diversimodi ante hæc tempora impenderint, indiesque impendere non desistunt, considerantes, de gratia nostra speciali ac ex certa scientia et mero motu nostris, necnon de advisamento consilii nostri, concessimus pro nobis et hæredibus nostris, quod omnes et singuli tenentes et inhabitantes infra comitatus prædictos et eorum quemlibet, et eorum heredes et successores et eorum quilibet, de cetero terras, tenementa, dominica, maneria, villas, villatas, castra, redditus, rediciones et servicia, possessiones et hereditamenta quæcunque infra Angliam, et in burgo et villis Anglicanis, infra Walliam perquirere, habere, recipere et tenere possint sibi, hæredibus suis in feod. simplici aut ad terminum vitæ vel annorum feod. qualitercunque talliato, aut alio modo quocunque in perpetuum. Et quod hujusmodi tenentes et inhabitantes, ac eorum heredes et successores, et eorum quilibet, sint et sit liberi et liber; ac officium vic. majoratus, custod. pacis, ballivatus, constabularatus, ac alia officia quæcunque, si ad officia illa electi aut evocati fuerint, aut eorum aliquis electus aut evocatus fuerit, infra Angliam et in burgo et in villis Anglicanis infra Walliam, libere gerere tenere, gaudere, et occupare valeant et possint, ac valeat et possit, quiete, bene, et in pace: et quod iidem tenentes et inhabitantes, et eorum hæredes et successores, et eorum quilibet sint et esse possint burgenses in aliquibus et quibuslibet hujusmodi burgo et villis Anglicanis in Wallia, et pro burgensibus in burgo et villis

the like, in any city, borough, or township in England, or in any English borough or township in Wales, under certain penalties expressed and defined in the statute aforesaid, as is more fully mentioned in the said statute.

We, however, taking into consideration the gratuitous benefits and laudable services which our beloved subjects, tenants, or residents within our counties of Caernarvon and Merioneth in North Wales, have in diverse manners conferred upon us in times past, and which they cease not daily to confer, out of our own peculiar grace, and certain knowledge, and our own mere motion, as well as by the advice of our council, have granted in behalf of ourselves and our heirs, that all and singular the tenants and other inhabitants within the counties aforesaid, or any one of them, their heirs and successors, or any of them, should, in future, acquire, have, receive, and hold any lands, tenements, domains, manors, townships, hamlets, castles, rents, revenues, and services, possessions, or hereditaments whatsoever, in England, and in English boroughs and towns in Wales, for themselves and their heirs in fee-simple, or for the term of their life or a number of years in fee-tail, or in any other mode in perpetuity. And that such tenants and inhabitants, their heirs and successors, and any of them, should be free, and that they should be empowered freely to bear, hold, enjoy, and occupy, in peace and quietness, the office of sheriff, mayor, guardian of the peace, bailiff, constable, and any other office whatsoever, if they should have been elected and called to those offices, in England, and in English boroughs and towns in Wales. And that the said tenants and inhabitants, their heirs and successors, or any of them, should have the power to become burgesses in any English boroughs and towns in Wales, and be held and

prædictis habeantur et imputantur, consimilibus et in iisdem modo et forma, quibus Angli habeantur et imputantur, absque contradictione, impedimento, perturbatione, molestatione seu gravamine quocunque nostri vel hæredum nostrorum aut officiariorum seu ministrorum nostrorum aut aliorum quorumcunque. Et insuper concessimus pro nobis et heredibus nostris prædictis, quod omnia illa terra, tenementa, redditus, reversiones, servicia, possessiones, et hæreditamenta infra comitatus prædictos quæ sunt de tenura de Gafelkynde, aut de tenura Wallicana, et inter hæredes masculos divisibilia, de cetero non sint divisibilia, sed primo genito vel seniori filio sive hæredi descendenda et hæreditabilia, secundum formam et modum et prout terræ et tenementa secundum legem communem regni nostri Angliæ sunt descendencia, revertencia seu revertabilia.

Concessimus etiam pro nobis et dictis hæredibus nostris quod nullus tenencium aut inhabitancium prædictorum, aut aliquis eorum, hæredes seu successores sui a modo amerciatur, sive ad solvenda amerciamenta cogatur aliter aut alio modo quam Angli infra villas Anglicanas com. prædictorum comorantes dant et solvunt, aut dare et solvere coartantur. Et quædam custuma sive exactio ibidem vocata Amobrag de cetero non exigatur, usitetur neu levetur, sed omnimodo Amobrag penitus deleatur, admissetur, vacuetur et irretetur in perpetuum. Et insuper cum sit in dictis comitatibus usitatum, quod si Wallicus homo vocatus an Arthelman, vel Wallica mulier dicta an Arthelwoman, non hominis exitum decesserit ab intesto, vel testamentum suum vita condiderit, et ibidem executores in eodem testamento nominaverit et

considered as burgesses in the boroughs and towns aforesaid, in the same manner and form as the English are held and considered, without any contradiction, let, disturbance, molestation, or annoyance whatsoever from us, or our heirs, or officials, or servants, or any other persons whatsoever.

And we have granted moreover in behalf of ourselves and our heirs aforesaid, that all those lands, tenements, rents, reversions, services, possessions, and hereditaments, within the counties aforesaid, which are divided by the tenure of Gavel-kind, or the Welsh tenure, amongst male heirs, should in future not be divided, but descend to, and be inherited by, the first born, or elder son or heir, according to form and custom, and even as lands and tenements descend, revert, and become revertible, according to the common law of our kingdom of England.

We have also granted in behalf of ourselves and our said heirs, that none of the tenants or inhabitants aforesaid, or any of them, their heirs or successors, should hereafter be amerced, or be compelled to pay amerciaments otherwise or in any other manner than the English who reside in the English towns of the aforesaid counties, give and pay, or are obliged to give and pay. And that a certain custom or exaction there, called Amobragium,[1] should in future not be exacted, used, or levied, but that Amobragium should by all means be entirely abolished for ever. And moreover when it is used in the said counties, if a Weshman called an Arthelman,[2] or a Welshwoman called an Arthelwoman, should not have died intestate, or shall have made his or her will in their lifetime, and nominated and assigned execu-

[1] Wallice *Amobr* or *Amobrwy*, which was a customary fee paid by a vassal to his lord on the marriage of his daughter.

[2] *Arddeler*. "In legibus Sc. Wallicis ponitur pro vindiciis vel testimoniis, exceptionibus vel defensionibus quibuslibet, quibus in caussis probandis actor vel reus uti possit vel velit."—*Wotton*.

assignaverit, officiarius ibidem appellatus Raglaw Arthel vult omnia bona hujus decedentis in manus suas capere et seisiri. Ac etiam de qualibet persona vocata Arthelman vel Arthelwoman vult idem officiarius iiii. denarios annuatim percipere et habere in detrimentum executionis et perimpletionis voluntatis hujusmodi decedentium, et contra communem justitiam. Quapropter volumus et per presentes concedimus pro nobis et hæredibus nostris antedictis, quod dictus officiarius vocatus Raglawe Arthel nec aliquis alius officiarius deinceps infra dictos comitatus aut eorum aliquem, seisiat nec capiat aliqua talia bona nec aliquem partem earundem, nec aliquam monetam annuam pro eodem. Et quod dicta costuma de Arthel et quodlibet inde proficuum de cetero cessetur, nec alicujus officii, sed quod homines et mulieres dicti Arthelman et Arthelwoman sint liberi et libere condant et libere possint testamenta sua, aliqua provicione in contrarium habita sive usitata non obstante. Et quod costuma sive exactiones ibidem vocatæ Wodwardetha et Fforestorioth, quædam exactio sive costuma vocato Kilghey de cetero deleantur et exterminentur, nec aliqua denariorum summa de seu pro eisdem per silvanos seu Fforestarios infra comitatus prædictos aut eorum aliquem, aut aliquos officiarios quoscunque, levetur nec levabilis existat. Et quod quilibet sacerdos aut alius ecclesiasticus beneficiatus infra comitatus prædictos, et eorum quemlibet, libertatem habeat condendi testamentum suum, et quod idem testamentum debite exequatur, absque impedimento sive interupcione escaetoris aut alicujus alterius officiarii sive ministri ibidem existentis pro tempore statute prædicto aut aliquibus aliis statutis, actibus, ordinacionibus, proclamacionibus, provisionibus aut consuetudinibus in contrarium præmissorum ante hæc tempora factis, editis, ordinatis, provisis seu usitatis, aut

tors under the said will, the local officer, distinguished by the name of Rhaglaw Arthel, takes and seizes all the goods of the deceased into his own hands. And also the said officer takes and receives annually of every person called an Arthelman or Arthelwoman the sum of fourpence towards the expence of the execution and fulfilling of the will of the deceased, and against common justice. Wherefore we will, and by these presents we grant in behalf of ourselves and our heirs aforesaid, that neither the said officer called Rhaglaw Arthel, nor any other officer hereafter, within the said counties or any one of them, shall seize or take any such goods, nor any portion of the same, nor any annual sum of money in lieu of the same. And that the said custom of Arthel, and every profit accruing therefrom, shall henceforth cease, and shall not *come under the cognizance of any officer*, but that the men and women called Arthelman and Arthelwoman shall be free, and be empowered freely to make their own wills, certain provisions had and used to the contrary notwithstanding. And that the customs or exactions there called Woodwardeth and Ffforestorioth, and a certain exaction or custom called Kilghey, shall in future be abolished and repealed, and that the sum of money in lieu or in respect of the same shall not be levied, nor be liable to be levied, by the woodman or forester within the counties aforesaid, nor any one of them, nor by any other officer whatsoever. And that every priest, or any other beneficed clergyman, within the counties aforesaid, shall have the liberty of making his own will, and that the said will shall be duly executed, without let or interruption on the part of the local escheator or of any other officer or minister for the time being, the statute aforesaid, or any other statutes, acts, ordinances, proclamations, provisions, or cus-

alia re, cause vel materia quacunque in aliquo non obstantibus. Et hoc absque aliquo fine seu feodo ad opus nostrum quovismodo solvend. seu capiend.

toms, heretofore made, published, enacted, provided, or used contrary *to the premises*, or any other suits, causes, or matters whatsoever, notwithstanding. And this shall be done without the payment or receiving of any fine or fee for our own purposes.

In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westm. 28 die Oct. anno regni nostri 20.

In testimony of which we have issued these our letters patent. Witness my hand at Westminster, the 28th day of October, in the twentieth year of our reign.

Inspeximus etiam alias literas patentes ejusdem domini Henrici nuper regis Angliæ, patris nostri. [Here follows the preceding charter of Hen. VII., dated at Westm. in the 22nd year of his reign.]

We have likewise inspected other letters patent of the lord Henry, late king of England, our father. [Here follows the preceding charter of Henry VII., dated at Westminster, in the twenty-second year of his reign.]

Nos autem literas prædictas ac omnia et singula in eisdem contenta rata habentes et grata ea pro nobis et hæredibus nostris, quantum in nobis est, acceptamus et approbamus, ac dilectis nobis nunc tenentibus et inhabitantibus infra comitatus prædictos in Northwallia, hæredibus et sucessoribus suis, tenore presentium, ratificamus et confirmamus, prout literæ prædictæ rationabiliter testantur.

We, allowing and ratifying the aforesaid letters, and all and singular their contents, do, in behalf of ourselves and our heirs, as much as in us lies, accept and approve them, and we, by the tenor of these preents, do ratify and confirm them for our beloved tenants and people within the counties aforesaid in North Wales, their heirs and successors, even as the aforesaid letters reasonably testify.

In cujus testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westm. quarto die Marcii, anno regni nostri primo.

In testimony of which we have issued these letters patent. Witness my hand at Westminster, the 4th day of March, in the first year of our reign.

Ex hac charta liquido constat quid sibi velint complures consuetudinum Wallicarum veterum, quarum unam et alteram in hac villa, multasque in aliis, Extenta Regia passim prædicat, et cuivis ex hac percipere subit, quam perverse (ut non pejus dicam) paulo post confectionem Extentæ, questores Anglici antiquos ritus vel consuetudines, ut tela nobis in jugulum intorserunt, sub quibus in iniquissimis illis temporibus, gens hæc misera et infelix diutius se male habuit; donec tandem, auspiciis superum æquiores principes, citato tyrannidis

From this charter it plainly appears what was the meaning of many old Welsh customs, one or two of which are mentioned by the Royal Extent in this township, and many in others. It is open to any one to remark from this how perversely, (to say no worse,) the English tax gatherers, soon after the making of the Extent, turned against our own throats, like weapons, our ancient rites and customs. Under their influence, in those iniquitous times, this miserable and unfortunate nation had to endure long sufferings; until,

cursui obicem posuerunt, opportuneque collabantem rerum nostrarum statum sufflaminarunt, quarum consuetudinum partem haud tenuem, nos nostrosque maxime prementium in Wallensium favorem per hanc chartam videmus abolitam. Ad propositum redeo.

by the kindness of Heaven, princes of a juster disposition put a bar against the headlong course of tyranny, and opportunely restored the declining condition of our affairs. No small portion of these customs, which were most oppressive upon us and ours, we see to have been abolished in favour of the Welsh, by this charter.

But I return to my subject.

Hæc villula ad Elizabethæ Reginæ ævum e re coronæ fuit, a regibus nostris pro annorum et vitæ terminis, pacto ære colonis elocata: illius vero principis celeberrimæ regno, hæc cum plurimis aliis a corona alienata ac vendita sunt, reservato tamen reginæ et hæredibus suis solenni redditu, qui in extentæ codice, tres libras, quatuor solidos et decem denarios. Pannum conficit ævum hoc profecto divitibus familiis auspicatissimum.

This small township was crown property down to the time of Queen Elizabeth, being let out to farmers at stipulated rents, for terms of years, and for lives. In the reign, however, of that illustrious sovereign, this, with many other portions of crown property, was alienated and sold; reservation being made, however, to the queen and her successors, of the usual rent, which, in the Book of the Extent, amounts to three pounds, four shillings, and ten pence. This period makes a very favourable addition to the property of the really wealthy families.

Operæ haud prætium est expiscari quinam ex aulicis huic regiæ venditioni primi inescabant, nec interest exquirere. Hoc interim de bucceis illis regiis compertum est, ut quæ in primo ventre vix digestæ, mox in alios fauces ut plurimum effundebantur: ita enim qui primo e re coronæ hanc villulam deplumavit, illico in duas eam divendidit familias; duasque idcirco in partes divisit: unam vero Hugo Williams de Glanygors, sibi jure acquisivit hæreditario, quam nepos ejus dominus Coningsbeius Williams de Penmynydd nunc possidet. Alteram hujus villulæ portionem superiori ætate quidam Wilhelmus ap Hugh, prætio soluto, sibi comparavit suamque fecit, qui eam iterum herciscetur inter duos natos, scil. Hugonem ap Willm. Pugh et Johannes ap Willm. Pugh, interque eos, ex æquo divisit. Johannes ap Willm. Pugh, cui antiqua domus de Dinam (ex ruderibus primariam hujus villæ conjicio) pro sorte competiit

It is hardly worth while to inquire which of the courtiers first profited by this royal sale; nor indeed does it concern us to make the search. Thus, much, in the meantime, has been discovered concerning those royal morsels, that what was scarcely digested in the first belly, was afterwards commonly poured forth into other men's jaws. Thus, whoever first stripped the crown property of this township, immediately sold it to two families, and therefore divided it into two parts. One of these portions, Hugh Williams of Glanygors, obtained by hereditary right; and his grandson, Mr. Coningsby Williams of Penmynydd, now possesses it. The other portion of this township was obtained, at a former period, for a sum of money, by a certain William ap Hugh; and he again divided it equally between his two sons, viz., Hugh ap William Pugh, and John ap William Pugh. John ap William Pugh, to whose share

filio suo Wilhelmo Jones, qui eam nunc possidet, reliquit: alteram hujus comportionis partem quod attinet, Hugo ap Willm. ap Hugh Audoenum filium scripsit hæredem, ille apud Dunlavan in Hibernia, vitam egit filiamque hæredem constituit, quæ simul ac hæredium adepta Rowlando Hughes apud Llanddaniel, mercium venditori, vendidit: ille domum ibi sumptu haud parvo extruxit, inibique lares fixurus.

Limites hujus villæ percursi sunt, primo a Rhyd Ddinam per communem viam ad Cae'r Slatter; exinde ad Crochan Caffo; abhinc ad paludem de Malldraeth, et circumeundo per mediam paludem pergitur ad viam communiter dictam, y Lôn goed; per illam viam ad Hen-siop; exinde per viam regiam ad Penyrorsedd; exinde per viam ducentem ad Sarn Dudur; exinde, per rivulum prope Bodowyr defluentem, ad Rhyd Ddinam.

fell the ancient house of Dinam, (I suppose the principal one out of the mass of this township,) left it to his son William Jones, who now possesses it. The remainder of this joint portion was left by Hugh ap William Pugh to his son Owen, as his heir. The latter spent his life at Dunlavan, in Ireland, and made his daughter his heiress, who, as soon as she came into his property, sold it to Rowland Hughes, a dealer in wares at Llanddaniel; and he has built on it a house at no small expense, intending to settle in it.

The boundaries of this township extend first, from Rhyd Ddinam by the common road to Cae'r Slatter; thence to Crochan Caffo; thence, to the Malldraeth Marsh, and by a circuit through the middle of the marsh (the boundary,) goes to the road commonly called y Lôn goed; by the road to Hen Siop; thence, by the high road to Penyrorsedd; thence, by the road leading to Sarn Dudur; and thence, by the rivulet running near Bodowyr, to Rhyd Ddinam.

INSCRIPTION AT LLANVAIR WATERDINE, SHROPSHIRE.

THE following paper was read rather more than four years ago, to the Society of Antiquaries; but, not having been printed by that learned body in their collections, we are glad of an opportunity to put it on record, and to communicate it to our readers:—

On the Shropshire side of the Teme, and about five miles from Knighton, is the quiet village of Llanvair Waterdine, the ancient church or chapel of which, dedicated to St. Mary, as the name imports, is a curacy to the vicarage of Clun, in the hundred of which it is situated. The architecture of a part of this building is early Norman; and the columns within, instead of stone, consist each of one large piece of oak, with rude but curiously carved capitals.[1] Between the nave and the chancel are the remains of the oaken rood-loft, which now only show the stiles and transomes of screen-

[1] These represent bold projecting foliage, with large grotesque human heads in the midst.

work that supported an enriched canopy, the pannels having been long ago destroyed.

In the spring of 1842, some repairs were made in this sacred edifice, when on taking down an old pew which had been placed against the screen, it was discovered that one of the rails of the frame-work of the latter had been so sculptured as to exhibit, in relief, alphabetic characters. A gentleman, resident in the town of Knighton, Mr. Evan Williams, sent to me, and to some antiquaries of note in London, a representation, as far as he was enabled to do with pen and ink, in a letter. This, though not conveying a perfect idea of what had been carved on the wood-work, he considered as "an inscription in Saxon," and requested "a translation, or the meaning of it in English."

After a great deal of study, I was led to conjecture that it was a strain of music in the old Welsh notation; and on communicating this opinion, Mr. Williams immediately acquiesced in its propriety, and enabled me to have the cast in plaster, which to my mind confirmed the idea I had adopted.

Before I proceed to remark on this identical specimen, I must so far digress as to take a cursory view of music from the earliest ages, the necessity of doing which will, I trust, appear in the course of these observations.

Music seems to have been one of the first arts discovered by mankind, for it is easy to conceive that certain expressions or sentences would be uttered and repeated with peculiar sounds, and thus vocal attempts would be prior to instrumental. The earliest kind of music was adapted to the earliest kind of poetry, whence the sounds were very simple, but they produced melody. When it was discovered that such sounds might be imitated by striking such productions of nature as were sonorous, or by blowing through portions of reeds, musical instruments were invented. Dr. Burney observes, that "the first instruments were undoubtedly those of percussion, and next those whose sounds were produced by the breath; and, until this latter discovery, music must have been little more than metrical." The nations of antiquity, however, which rose to any eminence, were fully sensible of the power of music. History asserts this with respect to the Egyptians; the Holy Scriptures inform us that such was the case with the Israelites; and those two profound philosophers Plato and Aristotle, bear testimony to the fact, by asserting their conviction that music is very efficacious in forming the national character. But before it could exercise any power over mankind, the art of refining and lengthening sounds must have been attained; and it is, probably, to Egypt we are to look for the important amendment. Plato, who resided thirteen years in that country, leads us to believe that music was studied there as a science; and we learn from Diodorus Siculus, that the musicians of Greece visited Egypt for the purpose of improvement. Indeed, the former expressly says: "What they ordained about music merits consideration, for they made such laws with regard to it, as to establish such melody as was fitted to rectify the perverseness of nature." The observations are confirmed by a statement of Athenæus,[1] who expressly asserts that the Greeks and Barbarians were taught music by refugees from Egypt, and that the Alexandrians were the most scientific and skilful players on pipes and other instruments. My friend Sir J. Gardiner Wilkinson, in a work, replete with erudition and discrimination, on the "Manners and Customs of the Egyptians," has set this fact upon an undeniable foundation; observing that their accurate knowledge of the art is proved not only by the sculp-

[1] In his Annals of Alexandria, iv. 25.

tures, but from the nature of the instruments they used, and the perfect acquaintance they must have had with the principles of harmony. He observes that, "to the alterations made in simple instruments of early times, succeeded the invention of others of a far more complicated kind; and the many-stringed harp, lyre, and other instruments, added to the power and variety of musical sounds. To contrive a method of obtaining perfect melody from a smaller number of strings, by shortening them on a neck during the performance, like our modern violin, was, unquestionably, a more difficult task than could be accomplished in the infancy of music; and great advances must have been already made in the science before this could be attained, or before the idea would suggest itself to the mind. With this principle, however, the Egyptians were well acquainted, and the sculptures unquestionably prove it, in the frequent use of the three-stringed guitar." Another discovery of Sir Gardiner's, from an attentive examination of the paintings and sculptures is, that the harps were furnished with pegs round which the strings were wound, as at the present time. From the same source, he observes: "It is sufficiently evident that their hired musicians were acquainted with the triple symphony; the harmony of instruments; of voices; and of voices and instruments." Some of their harps had fourteen strings, and some of their lyres seventeen. Not only have we the assertion of Herodotus,[1] but the sculptures prove to us that they kept time by clapping the hands.

The music of the Greeks, if we believe the assertions of their writers, was not only wonderful, but absolutely supernatural in its effects. Yet, if we reject the fabulous proofs adduced, we must nevertheless allow that it had extreme charms for a people so sensitive; for Polybius tells us it was condemned by Ephorus, as "having been introduced among mankind solely to deceive and seduce them by a kind of enchantment." Though it was, after all, very inferior to that of our days, great progress had been made in the science.

The Greek authors who more especially afford us information on this subject are Aristoxenes, in his *Ἁρμονικα Στοιχεῖα*, or "Elements of Harmony;" the works of Euclid and Gaudentius, termed *Εἰσαγωγῆ ἁρμονική*, the "Introduction to Harmony;" that of Nicomachus, *Ἁρμονικης Εγχειρίδιον*, the "Manual of Harmony;" and that of Ptolemy, entitled *Ἁρμονικά*, "The Harmonics." Besides these, Plato, Aristotle, Lucian, Plutarch, Theocritus, Callimachus, Polybius, and Athenæus may be consulted with advantage. The oldest original manuscript on music is that by Philodemus, honoured by Cicero, his cotemporary, with the epithets "optimum virum," and "doctissimum hominem." This was found among the Herculaneum papyri, and it was prepared for publication by Mazzochi, who displayed a profundity of learning in the accompanying illustrations. Being afterwards unhappily bereft of his reason, the manuscript was consigned to his pupil, Caroli Rosini, soon after Bishop of Puzzuolo, who edited it as it stood in 1790, substituting his own name for that of Mazzochi. Not much, however is to be gathered from this treatise, it being written against music, and in opposition to its advocate, Diogenes, a learned stoick, whose work, but for this critique, would have been unknown.

What the moderns term Harmony, was by the Greeks called Symphony; that is the union of several harmonious sounds, which so agree as to soothe the ear by their appropriate concurrence, thence forming a concert. Plato

[1] Euterpe, lx.

says:[1] *τῇ δε τῆς κινήσεως τάξει ῥυθμος ὄνομα ἔιν;τῇδ' αὐ τῆς φωνῆς τοῦ τε ὀξέος καὶ βαρέος συγκεραννυμενων, ἁρμονίας ὄνομα προσαγορεύοιτο;* "we call cadence the order or succession of a movement, and harmony the order or succession of the time, of acute and grave, differently combined and intermixed." So Aristotle observes:[2] *Μουσικὴ δε ὀξεῖς ἅμα καὶ βαρεῖς, μακροὺς τε καὶ βραχεῖς φθογγους μίξασα εν διαφόροις φωναῖς, μίαν ἀπετέλεσεν ἁρμονίαν;* "Music unites together sounds both acute and grave, so that those which continue with those that pass quick form, by means of different voices, a single harmony." By which we may understand that a mixture of sounds which succeed according to certain proportions, and certain rules, constitute a well modulated tune; and this, according to Lucian,[3] was divided into four sorts of harmony, under the names of the Phrygian, Lydian, Dorian, and Ionian. *Καὶ τῆς ἁρμονίας ἑκάστης διαφυλάττειν τὸ ἴδιον· τῆς φρυγίου τὸ ἔνθεον, τῆς Λυδίου τὸ βακχικὸν, τῆς Δωρίου τὸ σεμνόν, τῆς Ιωνικῆς τὸ γλαφυρόν;* "And every kind of harmony must keep its proper character, the Phrygian its enthusiasm, the Lydian its Bacchic style, the Doric its gravity, and the Ionian its gaiety."

The ancients, as has already been noticed, had three kinds of concords of sounds; that of voices only, that of instruments alone, and that of the two together. When the voices were together alone, they either sang in unison to increase the power, which was called *Ὁμοφωνη*, or that of an octave or double octave, termed *Ἀντίφονη;* for Aristotle tells us,[4] *τὸ μὲν ἀντιφωνον σύμφωνόν εστι διὰπασῶν;* and adds that this result is effected by uniting the voices of children to those of full grown men, which voices are as far apart in character as the highest string of the tetrachord, or of the octachord is to the lowest; *ἐκ παίδων γὰρ νέων καὶ ἀνδρῶν γίνεται το ἀντιφωνον, οἳ διεστᾶσι τοῖς τόνοις, ὥς νήτη πρὸς τήν ὑπατην.*[5] This philosopher thus gives his reason for his preferring the antiphony to the homophony: *Διά τὶ ἥδιον τὸ ἀντίφωνον τοῦ συμφώνου· ἢ ὅτι μᾶλλον διάδηλον γίνεται τὸ συμφωνεῖν, ἢ ὅταν πρὸς τὴν συμφωνίαν ᾄδη, ἀνάγκη γὰρ τήν ἑτέραν ὁμοφωνεῖν· ὥστε δύο πρός μίαν φωνὴν γινόμεναι ἀφανίζουσι τὴν ἑτέραν;* "Because in the antiphony the voices are heard more distinctly, than where they sing in unison, in which it necessarily happens that they are confounded together, so that the one effaces the other." There is a further proof that the ancients sang not only in octaves, but also by double octaves, in that passage of Aristotle where he proposes this question as a problem to be solved:[6] *Διὰ τι δὶς μὲν δι' ὀξειῶν, καὶ δὶς διὰ τεττάρων οὐ συμφωνεῖ, δὶς διὰ πασῶν δε?* "Why are not the double fifth and the double fourth sung in concert, while the double octave is used?" Athenæus, if rightly understood, only strengthens this position; for he tells us[7] that symphony is the octave effected by the voices of men and boys together, called *μάγαδίζειν*, from a musical instrument named *Μάγαδις*, citing Pindar as his authority. *Διό περ καί Πίνδαρον εἰρηκέναι ἐν τῷ πρὸς Ἱέρωνα σκολιῷ, τὴν μάγαδιν ὀνομάσαντα ψαλμόν ἀντιφθογγον διὰ τὸ δύο γενῶν ἅμα καὶ διὰ πασὼν ἔχειν την συνῳδίαν ἀνδρῶν τε καὶ πάιδων.* The ancient octave, it may be observed, consisted but of

[1] De Legibus, lib. ii. p. 664. E. edit. Step. [2] De Mundo. [3] In Harmonide, tom. i. p. 585. edit. Græv. [4] Prob. s. 19. pr. 39. [5] Ibid. Prob. 16. [6] Prob. 34. [7] Deip. lib. xiv. c. 4, p. 635 B. edit. Lugd.

eight different sounds, though the moderns have, by adding the semitones, made it comprise fifteen.

The description which Diodorus Siculus gives of the successive improvements in the lyre, forms an excellent commentary on what is contained in the extracts above cited. He says, "The Muses added to the Grecian lyre the string called Mese, Linus that termed Lichanos, and Orpheus and Thamyras those strings which are named Hypate and Parhypate." Now the three stringed guitar of the Egyptians we have already noticed, and that was said to have been invented by Mercury, an expression like those of Diodorus, meaning that to the priesthood, in very ancient times, are we to assign these contrivances. It has therefore been happily conceived that by putting these strings together some idea may be formed of the early progress of music, that is, the extension of the scale. Thus the Mese was the fourth sound of the second tetrachord of the great system, and is conceived to answer to our A on the fifth line in the base. If this sound then were added to the previous three, it proves that the most ancient tetrachord was that from E in the base to A, and that the three original strings in the Mercurian and Apollonian lyre were tuned E, F, G, which we find the Greeks called Hypate meson, Parhypate meson, and Meson diatonos; the addition, therefore, of Mese to these, completed the original tetrachord E, F, G, A. The string Lichanos again being added to these, and answering to our D on the third line of the base, extended the compass downwards, and gave the ancient lyre a regular series of five sounds. The two strings Hypate and Parhypate, corresponding with our B and C in the base, completed the heptachord, or seven sounds, B, C, D, E, F, G, and A, a compass which received no addition until after the days of Pindar.

The duration of a movement, considered in all the bearings of which it is capable, is susceptible of some kind of measure. This measure causes distinction in many parts which preserve some proportion among themselves, or do not at all; and this is what the Greeks called *Ρύθμὸς*, Rhythm. It is thus defined by Aristides Quintilian,[1] *σύστημα ἐκ χρόνων κατά τινα τάξιν συγκειμενων*, "the assemblage of many times, which preserve among themselves a certain order or certain proportion." To understand this we must bear in mind that the music of which he speaks was sounded always according to the words of some verse, the reverse of modern practice, of which all the syllables were long or short — that the first was regarded as making one time, while the second made two, and therefore that the sound which accompanied the first endured twice as long as that for the second. The ancients, following up this principle, established three more excellent kinds of Rhythm, the equal, the double, and the sesquialtera, or of two to three. To these were added, but rarely, the epitriton, or of three to four. Equal Rhythm was composed of two equal times, the duration of each of which might be augmented from one syllabic time to that of eight. The double had two times, the continuance of one of which was twice as long as that of the other, and therefore might be extended to twelve syllabic times. The sesquialtera had the duration of one of its times with regard to the other as three is to two, and might be augmented from three syllabic times to fifteen. The epitriton had its longest time to that of the other as four to three, and could be increased from four syllabic times to eight. Thus it will be seen that the beating of time to these Rhythms might be quicker or slower without changing its character.

[1] Lib. i. p. 31, edit. Meibom.

For greater facility, and that the musicians might at once see what rhythm was intended, the canon or rule was expressed by cyphers or letters of the alphabet. Thus Alpha (A) marked a short time, and Beta (B) a long one. Those who wish to pursue this part of the subject will find some of the rhythmical canons in the *Ἐγχειρίδιον*, or Manual, of Hephæstion. This rhythm was called by the Romans, Numerus, whence Virgil,[1] "Numeros memini, si verba tenerem,"—

"I remember the rhythms, if I could but recollect the words."

Such was the manner in which the ancients marked the rhythm of their music; but to make it more perceptible they beat the measure in various ways. We have seen that the Egyptians did so by clapping their hands together. The Romans had the same practice, but used to strike the hollow of the left hand with the right, having all the fingers closed; and he who led this operation was called Manu-ductor. The Greek method, was to raise the foot and strike the ground with it alternately, as is now done, according to the measure of two equal, or two unequal times; and those who did this were termed *ποδόκτυποι*, and *ποδοψόφοι*; and when several did so together, *συντονάριοι*. These people, in order to render the sound more sharp, had their sandals shod with iron.

It has been well observed that while music depended on memory, it could not make much advance; but that the invention of musical instruments, simple at first, and then more complex, introducing a greater number of notes, rendered necessary some method for its more accurate retention. It became therefore, evident, that to preserve what had been performed, it was absolutely requisite to assign characters to the notes, and these being written down, each tune became fixed, and could be played by one skilful person as well as another. Plutarch, in his Treatise,[2] attributes this invention to Terpander, a celebrated poet and musician, who flourished in the 33rd Olympiad, that is, about 670 years before the Christian era. Of his musical powers this author gives an astonishing proof, when he tells that he appeased a sedition which had sprung up among the Lacedæmonians, solely by appealing to his skill in giving them effect.

This system of notation was effected by disposing the letters of the alphabet in different ways, which, although beneficial to a certain extent, must have been soon found inconvenient, from the great difficulty of recollecting their import. The greater the actual improvements in music, the more imperfect would this arrangement be found, particularly when it exceeded what we term three octaves. The only ancient representation of such a state of notation was discovered among the paintings at Herculaneum,[3] where in one we have a vocal and instrumental concert. An old man is playing on two pipes, perforated to produce various notes; a young woman has a lyre, so strung as to make the seven notes double when required, which are produced by a plectrum; and a lady holds in her hand a scroll, with letters and characters thereon, marking, no doubt, the notes which she has undertaken to sing. Now, had a fac-simile been made of this curious specimen of notation, when first discovered, and before it began to decay, the antiquarian world would have had a valuable acquisition; as it is, therefore, the subject of this communication must be regarded as one of the most perfect.

Time appears, from what has been already said, to have been first attended

[1] Eclog. ix. 45. [2] De Musica, p. 2099, edit. Steph. Gr.
[3] Museo Borbonico, Vol. i. Tav. xxxi.

to in poetry, and then imitated in music, syllables being divided into long and short; and, according to their combinations, obtaining distinct names. We have also seen, that, in order that the measure might proceed regularly, it was beaten by the feet, or marked by the clapping of hands. Now, I have nowhere met with any notice relative to the invention of bars, but some such marks seem a natural consequence of the beating of time. We may therefore, freely infer, that the state of notation among the Romans, at the time of the introduction of Christianity, was by alphabetic signs, with some indications for divisions, which we now call bars. In this state would it have been brought to the notice of the ancient Britons, and in this state is the specimen now produced.

In a similar state it remained in Italy until the eleventh century, when a very material improvement took place. The seven notes being (without their semi-tones) found to be all that were comprised in that progressive scale, answering to what we call an octave, the scientific Guido conceived the idea of simplifying notation by the intervention of lines, and assigned the number of four as sufficient to contain the whole octave, by placing the notes not only upon the lines, but in the intermediate spaces. He was a monk of Arezzo in Tuscany, and is supposed to have effected this important change about the year 1022. By this invention he was enabled to get rid of the employment of letters and their sometimes substituted representatives, and to use in place of them simply dots or points, retaining, however, the alphabetic names as far as went to the extent of an octave. This, which was perfectly clear in writing, occasions, however, a little trouble even at the present day, as it is not only requisite in speaking of a note, to give its name, but also to state in what part of the gamut it stands. Yet the benefit is, undoubtedly, very great; and one of its results was a contrivance, also attributed to its author, which was termed counterpoint. This was the notation of harmony in the modern sense of that word, or symphony, according to the ancient, that is, music in parts; which was shown by two rows of four lines placed one under the other, so that the points in the one would be put immediately above or under those with which they were to be played in the other. Hence the origin of our modern bass.

The improvements on this important acquisition to the science of music kept pace with those of the Organ, an instrument suggested by the Hydraulicon of the Greeks, and invented at Constantinople; on which, I will shortly, give a few remarks. This was admirably adapted for harmony, and both the one and the other were employed for church music until the middle of the fifteenth century, as in the library at Goodrich Court is a Graduale of that period written on vellum, with illuminations, in which all the music is in square, or rather diamond-shaped points, with four lines only.

The arrangement of the scale by Guido, in 1022, was soon after followed by the invention of a time-table, which is attributed to Maestro Franco, who was living in 1083.

The practice of chanting the Psalms was introduced into the Western churches by St. Ambrose, about 350 years after Christ; and, fifty years afterwards, the method was thus improved by St. Gregory. The former contained four modes; by the latter the number was doubled. Instrumental music and singing had been adopted in the time of Constantine, in imitation of the Pagan custom, from their well-known influence when Christianity first became the religion of the empire. In England, music was first employed by St. Augustine, at the close of the sixth century; and, was afterwards improved by St. Dunstan, who was renowned for his skill in

the science, and is said first to have introduced the organ into English churches and convents, in the tenth. The first organ seen in France was sent from Constantinople in 757, as a present to King Pepin, from the Emperor Constantine Copronymus VI.

Before the Reformation, there was but one kind of sacred music in Europe,—plain chant, and the descant founded on it; and that kind of music was applied to the Latin language only. At the commencement of the thirteenth century, secular music began to be cultivated, and in the course of it, a fifth line was added to the four previously in use; which was found requisite, where chords were wanted.

But in Wales, none of these improvements were adopted, and the ancient mode of notation continued, with some few variations, until the close of the sixteenth century, or later. For a copy[1] of a musical manuscript by W. Penllyn, a harper, who lived in the reign of Henry VIII., we are indebted to Robert ab Huw, of Bôdwigan, in Anglesey, who also professed the same instrument in the time of Charles I. This curious document, which was in the library of the Welsh School, in London, and now, I believe, in the British Museum, is in the alphabetic character, without lines. It is printed in the third volume of the Archaiology of Wales, together with another by Rice Jones, of Blaenau, near Dolgelleu, and musical extracts from other manuscripts preserved in the libraries most celebrated for Cambrian lore; all of which bear to each other a strong analogy. It is much to be regretted, that the descriptive accompaniments have not yet appeared in an English garb.[2]

The earliest mention we find of Welsh music is in the privileges conferred by the laws of Hywel Ddâ, or the Good, in the year 942, on the Pencerdd, or chief musician of a district. Among others, every young player on the harp, when he laid aside that instrument, strung simply with hair, called Telyn rawn, and became a graduate in the science, paid him a fine of twenty-four pence. About the year 1070, Bleddyn ab Cynvyn, Prince of North Wales, established further regulations respecting the musical bards; but it was thirty years after, that the most important changes on record are stated to have taken place. Gruffydd ab Cynan, Prince of North Wales, who had been born and educated in Ireland, where his father had been compelled to seek refuge, was a distinguished patron of the poets and musicians of the land of his ancestors. In the year 1100, at a congress of the bards with a view to improve the national music, he invited all professors in Ireland and Scandinavia to assist; and whatever was found worthy of being adopted, was mutually received and established. We may judge how eminently this prince was qualified for the task, from the peculiar epithet applied to him by the bard Meilyr, who composed the elegy on his death, which happened in 1137:—

A dyvo mab Cynan, *mawr amgyfred*,
Can Grist cain vorawd gwlad ogoned.

"And may the son of Cynan, of *enlarged mind*,
Be with Christ, in the pure adoration of the region of glory."

We derive some knowledge of the state of the Welsh music in the latter part of the twelfth century, from Gerald de Barry, termed Cambrensis, who, in his Cambriæ Descriptio, chap. x., says,—Qui matutinis autem horis

[1] An entry in the book states that it was partly copied by Robert ab Huw; and Dr. Burney expresses himself as if he had seen the original.

[2] These descriptive accompaniments, however, by no means enable us to read the notation.

adveniunt, puellarum affatibus et cytherarum modulis usque ad vesperam delectantur; domus enim hic quælibet puellas habet, et cytheras ad hoc deputatas. "Those who arrive in the morning are entertained in the evening by the conversation of young women, and the music of the harp; for each house has its young women and harps, allotted to this purpose." Omnis quoque decuria seu familia viri, citra doctrinam omnem cytharizandi per se peritiam tenent. "In each man's household or family, moreover, the art of playing on the harp, is held preferable to any other learning." And we have the following curious details, in chapter xii.—In musicis instrumentis dulcedine aures deliniunt et demulcent, tanta modulorum celeritate pariter et subtilitate feruntur, tantamque discrepantium sub tam præcipiti digitorum rapacitate consonantiam præstant, quantum, ut breviter transeam, in tribus nationibus titulo de musicis instrumentis Hibernica Topographia nostra declarat in hæc verba: Mirum quod in tanta tam præcipiti digitorum rapacitate musica servatur proportio, et arte per omnia indemniter crispatos modulos organaque multipliciter intricata, tam suavi velocitate, tam dispari paritate, tam discordi concordia consona redditur, et completur melodia διατεσσερῶν seu διαπέντε chordæ concrepent, semper autem à B molli incipiunt, et in idem redeunt, ut cuncta sub jucundæ sonoritatis dulcedine compleantur: tam subtiliter modulos intrant et exeunt, sicque sub obtuso grossioris chordæ sonitu gracilium tinnitus licentius ludunt latentius delectant, lasciviusque demulcent, ut pars artis maxima videatur artem velare, tanquam,—

Si lateat prosit———
———ferat ars deprensa pudorem.

Hinc accidit, ut ea quæ subtilius intuentibus, et artis arcana acute discutientibus, internas et ineffabiles comparant animi delitias, ea non attendentibus, sed tanquam videndo non videntibus, et audiendo non intelligentibus, aures potius onerant quam delectant, et tanquam confuso, inordinatoque strepitu invitis auditoribus fastidia pariant tædiosa. Tribus utuntur instrumentis, cythara, tibiis, et choro. "Their musical instruments charm and delight the ear with their sweetness, are borne along by such celerity and delicacy of modulation, producing such a consonance from the rapidity of seemingly discordant touches, that I shall briefly repeat what is set forth in my Irish Topography on the subject of the musical instruments of the three nations, (England, Wales, and Ireland.) It is astonishing that in so complex and rapid a movement of the fingers, the musical proportions can be preserved, and that throughout the difficult modulations on their various instruments, the harmony is completed with such a sweet velocity, so unequal in equality, so discordant a concord, as if the chords sounded together fourths or fifths. They always begin from B flat, and return to the same, that the whole may be completed under the sweetness of a pleasing sound. They enter into a movement, and conclude it in so delicate a manner, and play the little notes so sportively under the blunter sounds of the base strings, enlivening with wanton levity, or communicating a deeper internal sensation of pleasure, so that the perfection of their art appears in the concealment of it,—

Art profits when concealed———
———disgraces when revealed.

From this cause, those very strains which afford deep and unspeakable mental delight to those who have skilfully penetrated into the mysteries of the art, fatigue, rather than gratify the ears of others, who, seeing, do not perceive, and hearing, do not understand; and by whom the finest music is esteemed no better than a confused and disorderly noise, and will be heard

with unwillingness and disgust. They make use of three instruments—the harp, pipes, and the crwth." Such was Welsh music sixty-six years after the discovery in Italy of modern notation.

We might expect to find, from this, a great resemblance between the Welsh and Irish music of the present day, which does not, however, happen to be the case. Nor was the notation improved by this congress, though, according to that able Irish antiquary, Mr. Beauford, the poetical accents of the Greeks and Romans, by which the choral part of the church service was modulated, were adopted by the Irish musicians during the eleventh century,[1] and these appear in their compositions subsequent to that period. They had, according to this writer, the Uan fuaighe or single harmony, the Fuaidhghil mor, great harmony, and the Fuaidhghil bheag, little harmony. These, however, do not seem to refer to the notes, though Mr. O'Halloran says they had technical terms for those, notwithstanding Walker[2] asserts that "the ancient Irish had certainly no musical notation."

I have already noticed the copy made by Robert ab Huw of the book of William Penllyn. This William Penllyn is recorded among the successful candidates at an Eisteddvôd held at Caerwys in Flintshire in 1568, though his book is dated in the reign of Henry VIII. It contains the following passage, though in the Welsh language. "Here follow the four and twenty measures of instrumental music, all conformable to the laws of harmony, as they were settled in a congress by many professors, skilful in that science, Welsh and Irish, in the reign of Gruffydd ab Cynan, and written in books by order of both parties, and thence copied," &c. It is not requisite to mention these, but in the same MS. are given "the five principal keys of Welsh music," said to have been established by the same authority.[3] These are Is gywair, the low key, viz. that of C; Crâs gywair, the sharp key, or A; Lleddyv gywair, the oblique flat key, or F; Go gywair, the third above the key note being flat; and Bragod gywair, the mixed or minor key. It must be confessed that this seems far too complicated a system for so early a period, and may therefore with more probability be regarded as the improvement of a subsequent age; for most of the compositions continued, and especially the church music, to be in the key of C, which appears on the rail of the screen reversed, as is the modern practice.

This being then church music, and as I conceive as late as the time of Henry VI. or even VII., it remains to be accounted for, why the Italian invention of points and lines was not adopted by the Welsh, who, like the English, professed the Roman Catholic religion. In this investigation it is requisite to examine in a concise manner the position of the Cambrian church with regard to the papal see. Until the close of the sixth century it had steadily maintained its independence; but the supreme authority over the ecclesiastical affairs of Britain having been given by Pope Gregory to St. Augustine, that missionary attempted to exert a controlling power over the Welsh bishops.[4]

There was at this time a difference in the observance of the sacrament of baptism, and of the ceremony of keeping Easter; and St. Augustine considered this circumstance as affording a good opportunity to display his

[1] This date would sanction the inference that the Irish were indebted for them to the congress of Gruffydd ab Cynan.

[2] *Memoirs of the Irish Bards.*

[3] Carte, vol. i. pp. 223, 224.

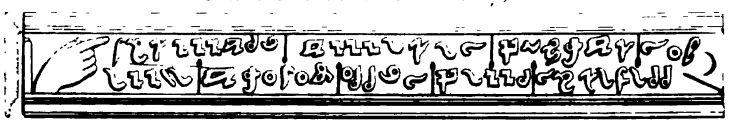
[4] More on this matter will be found in the *Archaiology of Wales*, vol. iii.; Pennant's *Tour in Wales*, p. 438, vol. i. edit. 1788; and Jones's *Relics of the Welsh Bards*, vol. i. p. 29, in the notes.

wished-for supremacy. He contrived to procure a meeting with some of the Cambrian clergy at Aust-Cliff in Gloucestershire, close to the old passage across the Severn[1]; but they, not being empowered to concede these points, the matter was postponed for the decision of a more general assembly. This being convened soon after, seven bishops and many learned men from the monastery of Bangor attended. St. Augustine thought to produce an effect by appearing in all the pomp of spiritual pride, and was ushered into the assembly by a singing procession, and with his banner and his cross displayed.[2] The British deputies, previous to the meeting, had consulted an anchorite whether they should submit to the spiritual direction of the Romish envoy, or should preserve their hitherto independence. The advice was wary and politic. "If," said he, "St. Augustine, after the example of his divine Master, conducts himself with a meek and humble spirit, observe his rules, and yield to his authority; but should he demean himself with haughtiness, and despise your modest appearance, show equal disdain for him and his councils."[3] The Welsh deputies, acting on this counsel, waited respectfully until the missionary had taken his seat, and when they made their appearance, he neither rose from his chair nor gave them any kind of salutation. This conduct at once decided the matter. Affronted at his arrogance and affected superiority, they firmly opposed all innovation, and told him that although he had the authority of Gregory, their doctrines had long since been sanctioned by Pope Eleutherius, and that they would yield obedience to their own archbishop at St. David's, but never submit to one whose person and language were as much unknown to them as were his sentiments and directions. St. Augustine found that his assumption of importance was ill calculated to attain his object, and therefore relaxed from his haughty bearing. He tried a more persuasive manner, but it was now too late, and therefore ineffectual. The British deputies continuing firm in their refusal, the Romish missionary displayed his angry disappointment by solemnly denouncing against them the judgment of God; predicted an impending calamity as a punishment of their disobedience; and confidently assured them (which required no great insight into futurity to do) that as they would not accept of peace with their christian brethren, they would soon have war with their pagan enemies.

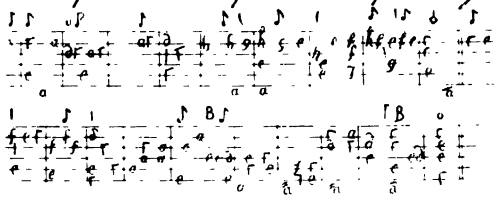
The invasion of Æthelfrid, which followed not long after, the subsequent defeat of the Welsh at the battle of Chester, and the massacre of eleven hundred and fifty[4] religious persons who resided in the great monastery of Bangor, were, in a superstitious age, regarded as the accomplishment of this prophecy. Still the Cambrian clergy maintained their independence; but it was perceived that their safety depended on their no longer continuing in conventual bodies, and, now that the great seminary at Bangor was destroyed, on dispersing themselves over the country. This is regarded as the origin of parishes, and the clergy took up their abodes in such small districts in the midst of their flocks, while they could more easily escape disaster. The innovating spirit of the church of Rome, though checked for a time, was not to be frustrated in its thirst for dominion. New efforts were made, which, however, only tended to produce greater vigilance and zeal in the now parochial clergy, and an animated resistance on their behalf on the part of the people.

[1] Verstegan's *Restitution of Decayed Intelligence*, chap. v.
[2] Carte's Hist. ut antea, and Godwin *de Præsulibus Ang.* p. 6.
[3] Usher's *Primordia*, chap. iii.
[4] Humphrey Lloyd, in his *Breviary*, p. 26, makes the number two thousand.

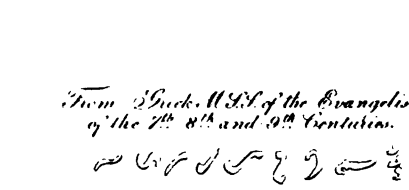
The rail reduced to one thirty second



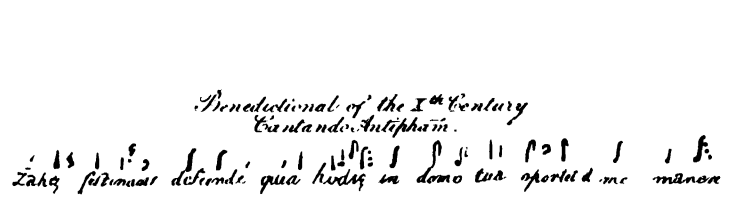
Music from the book of St. Herbert of Chertsey.



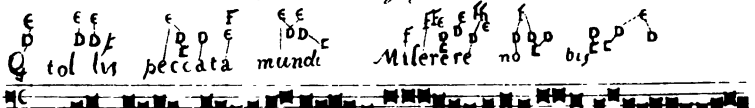
From Duck. MSS. of the Evangelists of the 7th 8th and 9th Centuries.



Benedictional of the Ist Century
Cantando Antipham.



Music from a MS by Guido



Until the year 755 they preserved with great firmness their independence of the papal see; but injudiciously permitting the appointment, by the pope,[1] of Elbodius as archbishop of Bangor, they sapped the foundation on which they stood. After a time this prelate succeeded in inducing his clergy to adopt the Romish cycle, but the bishops of South Wales refused to comply. To enforce its acceptance the Saxons were urged to invade their country; and a battle being fought at a place called Coed Marchan, victory declared in favour of the Welsh.[2] What further measures were pursued it does not appear; but from the same authority we learn that in 777 the time of keeping Easter was likewise altered in South Wales. At the death of Elvod or Elbodius, in 809, the South Welsh bishops refused to acknowledge the authority of his successor, and the controversy of the celebration of Easter was again revived; and although the Welsh were ultimately compelled to surrender their ancient custom, there is strong reason to suppose that their scruples but slowly subsided into compliance.[3] Encroachments in other respects were made from time to time, but always much against the grain; nor was this feeling in the natives set aside by the see of St. David's falling under the jurisdiction of that of Canterbury, and by the archbishop of the latter consecrating to it a Norman named Barnard, who had been chaplain to King Henry I.,[4] without the consent of the clergy of Wales. On the contrary, as might have been expected, it fostered the general discontent. One point is asserted[5] never to have been relinquished, which was the right of lawful marriage by the priesthood, they regarding the celibacy of the Romish church productive of profligacy and contrary to divine intention. We see then a kind of religious horror in adopting papal innovations; and in the instance of musical notation, if submitted to the Welsh, not only would the operation of these feelings, but the high veneration in which the institutes of Gruffydd ab Cynan were held, become powerful to prevent their departure from what was regarded as a national distinction.

It remains then only to describe the piece of antiquity that has occasioned the foregoing remarks. It is a portion of the rail of a screen, 30 inches long, and 2¾ inches broad, which has been so sculptured as to exhibit a partly unfolded roll, on which appears a right hand with its forefinger pointing to the commencement of a strain of music, which is formed of characters in relief ranged in two lines, with divisions answering to our bars of music, here and there incised, the whole bordered with what carpenters call two beads and a cavetto, not an ogive moulding. Figure 1 exhibits a representation of it reduced to one-third of its real dimensions. The variety of characters used, it will be perceived, extends to nineteen, in which we may trace the letters A, e, f, g, h, i, o, P, r, f, and y, with other alphabetic marks used generally for contractions. As these characters have, occasionally, three different sizes, which, as the space was ample, were not so differently carved for want of room, they may designate variety of length, as, for example, minim, semi-breve, and breve; or, as they are of unequal number in the several bars, the shape of the character itself might designate the time.

[1] So says Warrington in his *History of Wales*, which, though not supported by any authority, seems most probable. Warrington gives as the date the year 726, but I have preferred that assigned by the Rev. R. Rees in his essay on the Welsh Saints.

[2] Brut y Tywysogion.

[3] See Hughes's *Horæ Brit.*

[4] For some time previous the pall had been removed from St. David's, and from an archiepiscopacy it became a bishopric.

[5] Rowland's *Mona Antiq.*

Of the rails that formed the screen, not two had their sculptured parts alike. On one, there are dogs hunting animals of the chase; and, on that immediately above what was submitted for a cast, for about the length of a foot, are more musical characters like the others, but differently arranged. They are in two rows, and pointed at by two hands, one to each, but a pair; and consist, the upper one of five, and the lower of nine notes, though there are appearances of others in the former. This portion of notation, however, has suffered much from exposure.

In the hopes of rendering this communication more interesting, I requested the assistance of a highly talented musical friend, the eldest daughter of the well-known political writer the late Dr. Bisset, knowing that from her judicious discrimination, depth of reading, and general acquaintance with modern languages, I could not have called on any one more fully accomplished for the task. After considerable application, however, she felt herself compelled, for the present, to relinquish all attempts to render the characters into modern music, though she unites in my opinion that it is music. An acquaintance with Welsh manuscripts, from the tenth century downwards, enables me fearlessly to assert that the inscription is not in the Welsh language. It is hardly necessary to add, that it is not Anglo-Saxon, French, nor Latin; and, although it does not accord with the musical notation given at the end of the third volume of the Welsh Archaiology, yet being of an earlier age, it may be regarded as a variety. I would here guard the reader from relying on the representation given of that notation by Parry, in his publication called the Welsh Harper, as the letters, regarded by some as ancient British, which he has thought proper to introduce, will not be found in the authority he quoted.

My own idea is, that this inscription, if it be music, will never be deciphered, except by similar means to those used with the celebrated Rosetta stone; I mean by trying various early chants and comparing them with it, in the hopes of finding the same number of bars, and nearly the same number of notes; and, as the church was dedicated to the Virgin, it is most probable that, if ever found, it will be among the invocations to her.

Miss Bisset, from her communications with Mr. Oliphant, informs me that although in the British Museum there are musical MSS. as old as the twelfth century, there are none without lines; a fact, that while it does not invalidate, gives additional interest to the Llanvair sculpture.

On submitting this paper to the perusal of my friend Abraham Kirkmann, Esq., he has favoured me with the following observations:—"I have examined the cast with great attention, and doubt not but that you have come to the same conclusions as myself—that the inscription is vocal music; that it is part of the ordinary or particular service of that church, and intended for the general use of the congregation; that the bars do not contain equal quantities; that, at the period such music was in use, it was not possible they should do so; that, although in modern music, the sentences are made to fit the bars, yet in such music as this, the bars must have been adapted to the sentences; that time, as well as sound, was anciently demonstrated by the particular musical character, and not by the quantities contained in the bars. Hence, each bar is a sentence; each sentence contains as many syllables as notes, or nearly so; for, as a mathematical truth, being truth once, is truth for ever, so is it equally true that vocal music could only be cast by syllables; that the second and fifth sentences contain a word or syllable of the same quantity; that the third and seventh do the same; that it is highly probable, that in one or other of these cases, it may be the same word or syllable. Had your musi-

cal friend been a Catholic well acquainted with the Catholic ritual, and the offices of the Virgin in particular, I have no more doubt than I have of my own existence, that by applying with industry the rule I have pointed out, she would have been enabled to have placed her finger on the precise chant or psalm to which the music relates. Then, by turning to the same chant or psalm in music of a later character, viz., the rude square notes, it seems highly probable, that both the quantities and intonations of the notes would be obtained."

About two years and a half ago, I submitted these remarks to the Society of Antiquaries. As none of the council had turned their attention to the early alphabetic contrivance, with contractions for that purpose, they, as a body, felt indisposed to order that paper to be printed. During the intervening time to the present, several other gentlemen have studied this curious carving. One has fancied that the word "Maria" can be traced in it, and if so we must regard it as Latin; another supposes it to be Welsh, because that is a language with which he is unacquainted. Now, I venture boldly to affirm that it is not Latin, that it is not Welsh, that it is not Anglo-Saxon, and that it is not old French; and these are the only languages which would have been used in a Shropshire ecclesiastical edifice. Then what is it? for the question recurs: and, as no one has proved that I am in error, I repeat that it is a chant in alphabetic musical notation; for, though I cannot go as far as to translate this into modern notes, I have been enabled to get together since my paper was read at the Society of Antiquaries, a mass of evidence which, to my mind, completely proves my assertion.

It appears to me that now the first point I have to show is, that alphabetic musical notation was used in Wales, down to a period subsequent to the date of this church-screen.

I have already mentioned the musical manuscript copied in the time of Charles I., by a harper named Robert ab Huw, from one of the time of Henry VIII., by William Penllyn, who also professed that instrument, and shall refer to it hereafter; but Mr. Gough Nicholls kindly pointed out to me a communication made to the Editor of the Gentleman's Magazine, and published in the Number for January, 1816. This is quite to the purpose. It relates to a volume presented by the late Earl of Powis to Edward Jones, who held the appointment of bard to George Prince of Wales. This is a manuscript, on the fly-leaf of which, in the hand-writing of the celebrated Edward Lord Herbert of Cherbury, is the following:—"The Lute Booke of Edward Lord Herbert, of Cherbury and Castle Island, containing divers selected Lessons of excellent Authours in several countreys. Wherein also, are some few of my owne composition. E. Herbert." It contains eighty-nine folio leaves, very neatly ruled in staves of six lines, but instead of notes having letters distinctly written; and Mr. John F. M. Dovaston accompanied this communication with a specimen which I have copied in Fig. 2. It will be perceived that above each stave a row of modern notes are given, and beneath them are the following words:—"Courante of my owne composition, at Montgomery Castle, Aug. 10, 1628." And we are told that at the end of another composition, anterior to this, appears these:—"Pavan of the composition of mee, Edward Lord Herbert, 1627, 3^{io} Martis, die scilicet nativitatis," as the last word is supposed to be. Lord Herbert of Cherbury, was born in the year 1581, and died in that of 1648, therefore these were the compositions of his forty-sixth and forty-seventh years. He went to Paris in 1608, where, among other things, he perfected himself in music, which probably means musicial composition. The curious MS. vo-

lume, which I have referred to in support of my assertion, was, in the year 1816, at the residence of Edward Jones's brother, Mr. Thomas Jones, of Meole-Brace, near Shrewsbury.

It will be observed that this specimen differs in its appearance from what is on the rail. This I fully grant; and, when I have called attention to the third volume of the Archaiology of Wales, where is the music of Cainc Davydd Brofwyd, i.e. "The chant of David the Prophet," you will perceive whence arises the great difficulty in any attempt at giving the true modern notes of the alphabetic notation; I mean from their differing from each other. This specimen is from the book of Mr. Penllyn, as copied by Robt. ab Huw, of Bodwigan, in the time of Charles I. Here are the alphabetic characters without the assistance of any lines. The next specimen is, from the book belonging to Rhys Jones, of Blaenau, near Dolgellau, in Merionethshire, as published in the Myvyrian Archaiology of Wales, vol. iii.; and the antiquity of which is, probably, somewhat earlier than the last. As some kind of encouragement to those who may think it worth while to attempt to unravel this mystery, I will state that, the following, in the collection of W. Penllyn before-mentioned, will be found in modern notation, in Jones's Relics of the Bards. Caniad pibau Morvydd, "The song of Morvydd's pipes;" Caniad Llewelyn, "The song of Llewelyn," Caniad Hûn Gwenllian, "The lullaby for Gwenllian's repose;" and Cainc Davydd brofwydd.

One point then I shall assume as proved, viz., that music was written in Wales in alphabetic notation, to so late a period as Charles I.

As the raised characters are divided by incised lines, I had suggested that these were to answer the purpose of bars; and it will be perceived that they are made to resemble lances, sometimes pointed upwards, and sometimes downwards. Now, I am ready to allow, had it been advanced against me as an argument, that inscriptions, especially monumental ones, have often divisions between their words of a fanciful character; but as such divisions occur constantly in modern music where they are termed "bars," why, if this be music, may not these be so? Some have asserted that bars were not used in ancient musical notation. This assertion assumes great latitude. For the sake of perspicuity, the objector ought to have said at what period his idea of ancient music terminates. But it will be found not altogether true, though generally the case. In the chanson du Roi de Navarre, given by Dr. Burney, at p. 300 of his second volume, as written on four lines, there are ten bars. This king was Thibaut, who lived in the first half of the thirteenth century; and the chanson is from a MS. which belonged to Madame de la Valliere, and is in the square Gregorian notes on four lines. The flats and sharps are not marked, but left to the sagacity of the performer to discover. I do not feel myself called on to show that this exemplar is of the time of Thibault, king of Navarre, though that may be the case, as long as the use of bars is demonstrated to have been known in the latter part of the fifteenth century, the earliest date which can be assigned to the rail, and which is evident from the four lines, and the Gregorian notes. The number of bars then is ten. In the first, we have eight notes; in the second, seven; in the third, eight; in the fourth, seven; in the fifth, seven; in the sixth, ten, because three occur together, and two together; in the seventh, a similar number, and from the same cause; in the eighth, ten, two together occurring twice; in the ninth, nine, two together occurring but once; and, in the tenth, ten, once three being together, and once two together. Dr. Burney has put this chanson into modern music, four crotchets in a bar, but the number of his bars amounts to eighteen.

Here then, are two more points gained; not only that bars were used in music in the latter part of the fifteenth century, but that the number of notes in each was unequal, as in the case of the screen rail.

Now, my conjecture as to the cause of the different sizes of the alphabetic notes was wrong, as far as intended to show duration. From a Greek specimen in Boethius, who died in 526, cited by Dr. Burney, they appear to announce different octaves; so, although I did not hit upon the object really intended, I am borne out in their being so formed, designedly.

It will next be requisite to go back to an early period for specimens of alphabetic musical notation, where lines are not at all used, in order to see whether the characters bear any resemblance to those on the rail. The papers of Padre Martini, who was an Abate, and who seems to have travelled on purpose to collect various specimens of music, were inspected by Dr. Burney; and there he found fourteen musical characters of the seventh, eighth, and ninth centuries, which that assiduous compiler had copied from Greek MSS. of the Evangelists, written in capitals. They are to be found in Fig. 3. Though not precisely the same as those for which I am contending, it cannot be denied that they bear a strong resemblance, and it may be that the Abate did not write down the actual letters, having got these fourteen from several manuscripts, regarding these forms alone as curious. Among them, however, are the commas, which only differ from those on the rail by the latter being pierced.

Now, we have two specimens of the tenth century, which, owing to the care and assiduity of my late talented friend Mr. John Gage, have been published in the twenty-fourth and twenty-fifth volumes of the Archæologia, from a Benedictional or Pontifical, preserved at Rouen. These are copied in the plate. In the latter, besides the contractions, we have the letters A, d, e, f, i, m, and f, that is seven, while on the rail are eleven, and the rest of the marks bear a strong resemblance to those of the latter. In the library of Hereford cathedral, is a manuscript Antiphonar for the use of Hereford in the year 1260. This has the Guidonian notes; but, on a fly-leaf, is a chant occupying both sides, and not of later date than the early part of the thirteenth century.

I shall close these authorities with a specimen from a MS. by Guido in the possession of the Padre Martini, and which he has given in his curious *Storia della Musica*. It will be seen in Fig. 5. This affords us the music, not only in the alphabetic notation, but in notes on four lines, the invention of Guido himself.

I hope it will be remembered that all I have undertaken to show is that the carving on the rail of the church at Llanvair Waterdine is music and not language, and I trust the proofs I have now brought forward are sufficient to establish that fact.

Guido Aretini composed in 1024 a scale conformable to the Greek system, adding a few sounds above, and afterwards one below. Having adopted four lines, he put one mark on the lowest, a second on the space above, a third on the next line, alternately going upwards till he reached the fourth, which he left untouched. Calling to mind the hymn to St. John the Baptist, written by Paulus Diaconus, who lived about the year 774, he chose to call the notes of this scale by the first syllables of each hemistich, thus:

Ut queant laxis Resonare fibris
Mira gestorum Famula tuorum
Solve polluti Labii reatum
Sancte Johannes.

Hence they became Ut, Re, Mi, Fa, Sol, La; and as they were a regular series of sounds ascending, he put to them from the old alphabetic notation the letters A, B, C, D, E, and F. Next choosing to have a note below the ancient system, he thought proper to place for it the Greek letter for G, which is termed Gamma, whence, as our word alphabet is formed by the combination of the two first letters of that language, so was this scale named from Gamma and Ut, for the sake of euphony Gamut, a name which it still retains. The authority for this is the Micrologus of Guido himself. It is mentioned also by Menage and Pancirolli, but not in so distinct a manner.

SAMUEL R. MEYRICK.

ON CERTAIN PECULIARITIES OBSERVABLE IN SOME OF THE EARLY MONUMENTAL EFFIGIES IN WALES.

PART II.

HAVING, in the former part of this Paper, confined my remarks to full length effigies, I shall now proceed to those which contain effigies only of the upper part of the body, or of the head alone.

This class of monuments was placed by Maurice Johnson, of Spalding, the author of a treatise upon our ancient monuments, quoted by Gough, in his third section; the first or earliest being considered the plain coped stones; the second those with plain or floriated crosses, in basso or alto relievo; and the third those with effigies either entire or partial. The arrangement, as to the priority of date of the simply *crossed* stones over the effigial ones, may perhaps be questioned. Certainly in Wales many crossed stones are of a comparatively recent date, and much subsequent to some of the effigial tomb stones noticed in the previous part of this Paper.

As these partial effigies are rare, both in England and Wales, it may be worth while to enumerate such as have fallen under my notice in both countries.

Only one such effigy is given by Stothard, (in his *Monumental Effigies)* namely that of Sir William Staunton, in Staunton church, Notts, which he describes as "somewhat fanciful." It appears intended to represent him lying in his coffin, the lid of which is cut away, to shew the figure as far as the elbows, and the feet to the ancles; on the centre of the stone are his helmet and shield; the hands are elevated

on the breast, in prayer. Gough *(Sepulchral Monuments)* has represented one semi-effigies, being the incised tomb-stone of Joan Disney, in Norton Disney church, Lincoln, (plate iv. fig. 9) in which the head, shoulders, and arms only are represented; the hands in prayer, the figure lying beneath a gothic arch, ornamented above with shields, and beneath the figure is a cross fleury, resting on a dog. Another, being the highly interesting tomb-stone of Æthelmar, or Aymer de Valence, bishop of Winchester, who died in 1281, preserved in Winchester cathedral, is figured by the Messrs. Hollis, (vol. iv. pl. 2); it is a semi-effigies, enclosed within an ornamented oval compartment, pointed at each end; within the upper part of which is sculptured a trefoil arch. On the right side of it rests the foliated head of the crozier of the bishop, the staff of which rests between his left arm and body; the two hands lying on the breast appear to hold a chalice; the lower half of the figure is cut off, the body resting upon a shield with plain cross bars, which fills up the lower half of the oval. In Mr. Wright's *Archæological Album* two gravestones, containing these incomplete effigies, are represented from the church yard of Silchester. One contains only the head of a lady in a depressed quatrefoil compartment; the other contains two busts, probably those of a man and his wife, placed above a cross fleury. These are assigned to the thirteenth century, this incomplete kind of effigy being supposed to be somewhat earlier than the more complete sculptured figures. The observations which I have collected on this subject do not, however, warrant our adopting this principle of priority. In the church yard of Bitton, near Bath, is a more remarkable example, somewhat analogous, in fact, to the tomb of Jorwerth Sulien, described in the former part of this Paper. It is the cross-legged figure of Sir John de Bytton, of the close of the thirteenth century, the head and hands being executed in low relief, whilst the remainder of the figure is merely represented by incised lines. In the chapel of Merton college, Oxford, is a stone on which is incised a cross fleury, within the head of which is represented the bust of Richard Camsall, professor of Divinity, (Gough, ii, pl. vii. fig. 2); and in Dorchester church, Oxford, is a stone bearing two crosses fleury, over the top of which are incisions for two busts, the brasses of which have been abstracted, (ibid, pl. vi. fig 7). Pennant has noticed the monu-

ments within the walls of Lichfield cathedral "of a most frugal nature, having no appearance of any part of the body but the head and feet," (*Journey from Chester*, p. 108). Other semi-effigies, sculptured in low relief, at Billesford, Leicester; Brandon, Suffolk; Appleby, Westmoreland; and Thurleston, Leicester, are given by Gough, vol. ii. pl. iv.

None of these English tomb-stones, however, equal in interest the elegant slab represented in the frontispiece of our previous number, being the tomb-stone of Joan, princess of North Wales, daughter of king John. This stone is now preserved in the park of Sir R. Bulkeley, at Baron Hill, near Beaumarais, having been originally at the neighbouring monastery of Llanvaes, founded by Llewelyn ap Jorwerth, Prince of Wales, whose consort Joan, a natural daughter of king John, is represented upon it. At the dissolution of the monastery it was removed from its present situation, and at the commencement of the present century was found, face downwards, in a ditch near Llanvaes, the stone coffin which it had covered being used as a watering-trough. It is six feet long, three inches thick, the carving being still quite sharp. It is peculiar for the head dress and ornament of the neck, and especially for having the hands lying open upon the breast; the lower part is entirely filled with beautiful foliated branches, exactly corresponding in style with the illuminated manuscripts of the period. The lower part of the stem is seized by the mouth of a winged dragon. It was this princess who was engaged, according to tradition, in a romantic but tragical intrigue with William de Braose, in 1229,[1] who had been taken prisoner by Llewelyn at the siege of Montgomery. She appears, however, subsequently to have regained the affections of Llewelyn, who erected the monastery at Llanvaes over her remains, and which was consecrated in 1240.

The accompanying figure represents one of three tombs in the church-yard of Llanfihangel Aber Cowin, Caermarthenshire, near St. Clears, which are affirmed to be the sepulchres of certain holy palmers, who wandered thither in poverty and distress, and about to perish for want, slew each other, the last survivor burying himself in one of the graves which they had prepared, and pulling the stone over, left it

[1] Can the relationship of this ill-fated individual be traced to the bishop William de Brewsa, or Braose, whose tomb-stone is represented in p. 233?

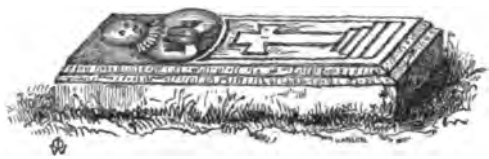
ill adjusted in an oblique posture. One of these stones is said to be the grave of a mason, the stone being perforated with a hole; its upper half contains a figure of the head, neck, and crossed arms of a man having a cross sculptured on the breast, and with the feet visible at the bottom of the stone; the second has the upper part similar, but the part

Tomb at Aber Cowin.

below the crossed hand is covered with a lattice-like ornament, and the feet are not represented. This is said to cover a glazier; and the third, which is coped, has merely certain cord-like mouldings, with a cross at the head, and is referred to a rope-maker. The sanctity of these pilgrims, the natives affirm, keeps the peninsular of Llanfihangel parish free from serpents, toads, or venomous reptiles, the exception being when the tomb-stones are overrun with weeds; two similar memorials, one coffin-shaped, the other bearing a head, cross, &c., lie a few yards further to the south.

On opening the middle grave, there was found at the depth of four feet, a sort of kistvaen, composed of six slabs of stone, arranged in the shape of an ordinary coffin, two more slabs formed a top and a bottom for the sepulchral

chest. In it were found some small bones of a youth or female, and half a dozen shells, each about the size of the palm of the hand, by description precisely corresponding to the cockle-shells of pilgrims, thus evidently proving the graves to be those of persons under a vow of pilgrimage, performed by, or attributed to, them. I apprehend these graves may be referred to the fifteenth century.



Tomb at Llanvihangel.

The next figure contains a representation of a low altar tomb at the east end of the church of Llanvihangel, between Cowbridge and Llantwit major, Glamorganshire. It consists of an effigy of the upper part of a small figure, with a ruff round the neck, and the hands elevated in prayer over the breast; the lower part of the figure being replaced by a Calvary cross. Around the latter is a row of letters inscribed: ✠ DEVS RESIPIT ANNIMOS:... ORVM IN MISERICORDIAM. Outside of which on three sides of the stone runs the following inscription in double lines: "✠ HEARE LYETHE IN GRAVE THE BODYE OF GRIFFITHE GRANTE SONE TO RICHARD GRANT AND MARGET VETRFIS A..... DECEASED THE 4 DAYE OF MAY ANNO DOMINI 1591." This is, I suppose, one of the latest instances which can be adduced of this kind of tomb stones.

The very rude effigy of Meredith Iorwerth, of which I have given a figure in the first volume of this work, p. 444, may also be here noticed, as well as the effigies at Rhuddlan, published in the last number of this work by the Rev. H. L. Jones, pp. 252 and 253, which I apprehend were originally laid on the ground, and not built into the wall as they appear to be at present; or is the Rhuddlan church effigy analogous to the Shakspeare bust at Stratford-on-Avon, and intended to represent a living person at his devotions?

Many of these partial effigies are however merely confined to the figure of the head, in greater or less relief. One of the most singular, and perhaps the earliest of these specimens,

is a grave-stone preserved in the church of Llantwit, represented in the annexed figure. This is a coped stone, having along the centre or ridge a row of fifteen lozenge-shaped

Tomb at Llantwit.

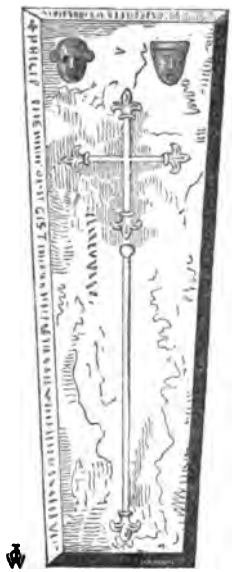
compartments, terminating above in a quatrefoil impression, within which is a bare head with large ears and shut eyes; on the left hand side of the stone is a series of twenty-one interlaced rings, above which is a ribbon knot; on the right side is a slight arabesque foliated ornament, and on the edge of the stone is the following inscription:

"NE PETRA CALCETUR QUE SUB JACET ISTA TUETUR."

From the style of this inscription, and the form of the letter, it must, I apprehend, be assigned to the thirteenth century. Strange (*Archæologia*, vi. p. 24. pl. 3. fig. 4) and Donovan, (*Tour in South Wales*, p. 353,) as well as Camden, have figured this tomb-stone, but have made sad havoc with the inscription, although it is very legible.

On the floor of the north aisle of Landaff cathedral is a grave-stone, represented in the annexed engraving, containing two heads, which appear to be those of a male and

female, the latter in a square topped cap of the fifteenth century; the remainder of the stone is occupied by a cross with nearly equal arms, connected by fleurs-de-lys, the lower



Tomb at Llandaff.

arm resting on the top of a staff, which terminates at the bottom in another fleur-de-lys. Around the edge of the stone is an inscription, the letters of which are so clogged with dirt that I was not able to make it out. It commences with ✠ PHILIP . . . . . GIST . . . . . It extends round the four edges of the stone, the face of which has also a word or two on the left hand side of the cross. As this stone is not noticed in Browne Willis's Survey of the cathedral, it merits attention.

G. Grant Francis, Esq., of Swansea, has favoured us with a sketch of a tomb-stone dug up on the north side of Kidwelly church, on the 7th August, 1846, which is here represented. It is six feet long, two feet two inches wide at top, and about eighteen inches at the foot; it merely bears the figure of a female head, judging from the head dress, with an inscription which is much defaced: the words, . . . YSOV DE DO . . . . . [GIS]T ICI, being all that can be decyphered.

Tomb at Kidwelly.

In Penally church, Pembrokeshire, there is an altar tomb, having on it two heads a little raised, and a cross below, much defaced, with a marginal inscription to "William de Raynoor et Isemay sa femme." And in Newport church, Pembroke, is a grave-stone raised a little from the floor, having a head embossed on it, much defaced, with a cross fleury the whole length of the stone.[1]

J. O. Westwood.

MONA MEDIÆVA.

No. VIII.

Llansadwrn. Hafodty Rhydderch in this parish is the name of an ancient residence, apparently of some member of the Bulkeley family, to the representative of which it still belongs. It is now tenanted by a farmer: but from its former size (for a large portion of it was pulled down not many

[1] The sarcophagus ascribed to Archbishop Theobald (A. D. 1161,) in Canterbury cathedral, has the lid ornamented with a number of heads in very high relief. These are, however, more probably heads of saints, than portraits of persons then recently deceased. *Pictorial Hist. of England*, vol. i. p. 631.

years since) and from various architectural features still remaining, its former importance may be easily divined. The principal room remaining appears to have been the hall. It is entered by two doorways with rather acutely pointed heads, but without any decorations. The principals of the ancient roof still remain; they are of king-post construction, and the arches under the tie-beams are enriched with sculpture both at the crown and the spring. The fireplace is a good specimen of the comfort of former days. It is formed in an obtusely pointed Tudor arch, nine feet six inches wide by five feet six inches high to the crown of the arch. The spandrils are foliated; and the hollowed moulding of the arch bears a motto with heraldic devices belonging to the Bulkeley family. The motto is,

SI DEUS NOBISCUM QUIS CONTRA NOS

which also occurs, in English, on one of the windows of their old residence in the town of Beaumarais. In the present instance the words, which are of the time of Henry VII., are separated each from the other by crests, viz., a bull's head, a stag's head, and a Saxon's, or else a Saracen's head. The label above the arch rests on one side upon a bull's head, on the other upon a man's head, wreathed; while above the label in the centre is a shield of arms, the bearings of which are now totally effaced. In the hollowed moulding of the label occur the word *Amen* and the Bulkeley crests. The whole is so covered up with red paint and whitewash as to be, in part, difficult to decipher: and yet it is worthy of being completely restored, as one of the best specimens of domestic architecture extant in this island.

Llanddona. The church of this parish consists of a nave, chancel, transepts, and a chapel on the southern side of the nave: all these parts of an ecclesiastical edifice being here found in a building, the total dimensions of which are small. The internal length of the nave, is 31 feet 6 inches; and, of the chancel, measured across and including the transepts, 23 feet 10 inches: the width is only 12 feet. The transepts, or cross chapels, are each 12 feet 9 inches, from north to south; and 14 feet 9 inches from east to west. The southern chapel, or aisle, belongs to the Bulkeley family, and runs nearly the whole length of the nave, communicating both with it and the southern transept; but is only 11 feet broad.

The internal condition of this building was wretched in the extreme until the year 1846, when it was put into a state of creditable repair by the exertions of the Rev. Dr. Owen, the rural dean of the district. The nave has been lengthened at some early period, as may be inferred from a break in the wall and a step in the ground, a little to the west of the cross. It is entered by a low door-way in the western wall, over which is a plain and single bell-gable. On the northern side is another door-way, under a porch: but there are no other apertures for light in this portion of the building. The character of its architecture, as of nearly all the rest of the edifice, is Early Perpendicular. The font stands against a pier separating the southern aisle, or chapel, a plain octagonal basin, on two steps; and at the eastern end of the nave, a light screen with plain uprights, not older than the sixteenth century, divided it from the cross part of the church. This is now removed. In the outer wall of the nave, on the northern side, is a stone, with a zig-zag or chevron pattern on it, being a relic of a much older building, replaced in the fifteenth century by the present one. The northern chapel contains a two-light pointed window without foliations, of rude workmanship, and almost of Decorated design. The chancel has a square-headed window of the sixteenth century, of three lights, not foliated nor labelled, and having the date 1593 on a stone in the wall above. There is also a small loop in the wall south of the altar. The southern transept and aisle, have each a single window. The gables were all capped by crosses, but only that on the northern one remains.

The situation of this church on the shore of the Traeth Coch, and in a sequestered nook overhung by high hills, is worthy of notice. It is under the invocation of St. Dona, who flourished in the seventh century. "His wake," says Professor Rees, "is on November 1." The church is built very nearly due east and west.

In this parish is an old house now tenanted by a farmer, called Cremlyn Mynach, or Uchaf. It appears, from a square-headed window of two lights, pointed, but not foliated, to have been a gentleman's residence in the sixteenth century; but this is the only trace of its former importance now remaining.

LLANIESTIN. The parochial church of this rectory is one of

the plainest in Mona, but contains two treasures. It stands E.N.E. and W.S.W.; consists of a nave or single aisle, 43 feet 6 inches in length, by 19 feet 6 inches wide, at the western end, but only 18 feet 2 inches, at the eastern. On the southern side is a chapel, 20 feet 6 inches from east to west, and 18 feet from north to south. The nave is entered by a porch on the southern side; its western wall is capped by a single bell-gable with a concave curve above, without any coping stones; in the northern wall is a two-light window; and in the eastern, is a pointed one of three lights, cinque-foliated, with flowing tracery above, of the same design and date as that at Llanidan. The general character of the building is the Early Perpendicular style of the fifteenth century. The gables have had canopied terminations, and crosses; the latter being now destroyed. The windows in the southern chapel are square-headed, of the seventeenth century. At the western end of the nave stands a remarkably curious font; views of the southern, eastern and northern sides are given here. Its date is probably of the twelfth century; and, like many other fonts in this island, it must have belonged to an older edifice, now destroyed. The dimensions are twenty-three inches by twenty-one and a half inches; eighteen inches high outside; and nine inches deep inside, with a central drain.

In front of the altar used to stand, on a raised mass of masonry, the sculptured slab of which an engraving is appended. (*See frontispiece.*) It commemorates the saint after whom the church is named, Iestin or Iestyn ab Geraint, son of the saint mentioned above at Pentraeth, who flourished in the ninth century. The slab, for better preservation, has been removed and placed vertically in the wall. It was first brought into notice by Rowlands, and Daines Barrington, the latter of whom published the inscription correctly: it was rather more perfect at that period than it now is.

HIC JACET SANCTUS YESTINUS CUI
GWENLLIAN FILIA MADOC ET GRYFFYT AP
GWILYM, OPTULIT IN OBLACOEM
ISTAM IMAGINEM P. SALUTE ANIMARUM S.

The form of the A used in this inscription approaches so closely to that of the M, that it may, at first, mislead the casual reader. The first letter occurring after CUI is rather

doubtful. The slab is in low relief; is in good preservation; and is of the fourteenth century. The engraving has been carefully reduced from several rubbings by H. Shaw, Esq. There are few monumental effigies in Wales of a higher antiquarian value than this.

Font at Llaniestin, N.E. view.

Font at Llaniestin, S. view.

LLANGOED. This is a chapelry dependant on Llaniestin: it contains a small and rather irregular church of the Perpendicular and later periods. This building seems to have been originally of the crossed form; but the northern transept or chapel, has been extended towards the east, and now extends beyond the chancel; so as to make the plan of the

church rather anomalous. The external length of the nave on the southern side, is twenty-five feet two inches; but on the northern, thirty-two feet three inches: its width is eighteen feet six inches. The southern chapel is twenty-one feet four inches from east to west, and twenty-one feet from north to south. The northern one is nineteen feet ten inches from east to west, and eighteen feet six inches from north to south. The chancel is fifteen feet six inches broad, and projects three feet from the south transept towards the east; but the northern chapel stretches beyond it again one foot six inches. The total interior length is forty-four feet. The western end has a single bell-gable: and there are doors, without porches, both in the northern and southern walls of the nave, with a small window in either wall. The font, a small circular basin, and a relic of an older church, stands at the western end of the nave, above it being a singing gallery. The southern transept has two square-headed Perpendicular windows of two lights, pointed and trifoliated under labels. The northern chapel contains two square-headed windows of three round-headed lights, without foliations, and without labels, of the time of James I. Over the northern window is a stone, bearing

1612
R. H. W.
S.

The eastern window of the chancel is of the same kind and period, and has over it a stone, with the letters

I H S
1613.

Over a doorway in the eastern wall of the northern chapel, the key stone has engraved on it the letters

M I
E

The walls are about nine feet high: and the gables have all been crossed, but only that on the eastern one remains. The pulpit is curious, being similar in form to, though less elaborate in design than, a similar one, to be hereafter described, at Llanfihangel Tyn Sylwy.

In the east window of the southern chapel, occurs the fol-

lowing shield in glass, viz., a chevron between three stags' heads, two and one. In the northern window of the northern chapel or transept, is a shield bearing perpale (1) a chevron between two fleurs de lys, (Whyte of Friars); (2) a chevron between three mullets, (Jones): and also another shield, bearing perpale (1) on a bend, three leopards heads; (2) on a chevron, three mullets, (Jones.)

The church is under the invocation of St. Cawrdaf, and St. Tangwn, of whom Professor Rees makes mention in the following words: —

"Cawrdaf, the son of Caradog Fraichfras of the line of Coel, succeeded his father as sovereign of Brecknockshire, and is distinguished in the Triads for his extensive influence, for whenever he went to battle the whole population of the country attended at his summons. He is said to have embraced a religious life in the college of Illtyd; and Llangoed, a chapel subordinate to Llaniestin, Anglesey, is dedicated to him in conjunction with his brother Tangwn. It has been suggested that the name of Llanwrda, Carmarthenshire, is derived from Cawrdaf, though the more obvious meaning of the word is 'the church of the holy man,' without intending to describe any particular saint. The festival of St. Cawrdaf is Dec. 5; while the wake of Llanwrda depends upon Nov. 12, or All Saints' Day, Old Style."

The festival of Llangoed is on the 15th of December: and the orientation is a little to the north of east.

H. L. J.

CYMMER ABBEY.

(Additional particulars.)

THE following is a note taken from a record amongst the muniments of the late Audit Office, for Wales: — "Lease from Lewis, Abbot of Kymmer, and his Convent, to Llewelyn ap David Powis, and Dyddyn verch Llewelyn ap David, his wife, of a tenement in Redcrewe, (in the parish of Llanegryn) called Pant Kynerth, dated 6 June, 1521." This person was probably some relation to the John Powis in whose hands we afterwards find the abbey. In Turner's Henry VIII., a person of the latter name is stated to have been attached to King Henry the Eighth's household?

"The late Monastery of Kymmer granted to John Powes, gent., by King Edward the Sixth, upon the 19th of April, in the fourth year of his reign, to hold in farm, to him, the said John Powes and his assigns, from Michaelmas next following, for a term of fifty years; rendering therefor thirty pounds, six shillings, doubtless, per annum."

From a roll of Ministers' Accounts for the County of Merioneth, for the year ending at Michaelmas, 2 Queen Elizabeth; in the Branch Record Office, Carlton Ride — Rev. Joseph Hunter's department.

"King Edward the Sixth, by letters patent dated 6th of April, sixth of his reign, leases to his beloved sergeant (serviens) Lewis Owen, Esq., and Richard Nanney, gentleman, three [sic] tennements, known by the names of Brynbedwyn, Esgairgawr, Tythin Llittewyn, and Tythyn yr Allt dduey, in the parish of Dolgelly, parcel of the lands and possessions of the late dissolved Monastery of Kymmer; and one tenement in the ville of Nanney called Pant liuvoge, to the same Monastery belonging. To have and to hold the aforesaid lands to the said Lewis Owen, and Richard Nanney, for the term of twenty-one years, from the Feast of the Annunciation of the Blessed Virgin, last past, excepting only all woods and underwoods growing upon the same."

From an old paper endorsed "A Note of certain thinges in Mr. John Farnham's letters patent."

It would appear from a bad print of Vanner (Kymmer) published by Buck, in 1742, that there can be little doubt of there having been a south transept to the abbey church. Upon referring to the print it may, with tolerable certainty, be inferred that the present wall, where this transept would have stood, is not old: and the plan, as given in No. IV. of the *Archæologia Cambrensis*, should be so far corrected.

W. W. E. W.

The boundaries of the abbey estates, as mentioned in the charter of Llewelyn ap Iorwerth, are to be traced on the Ordnance Maps. J. J.

[Can any of our Merionethshire correspondents furnish us with information as to the derivation of the names CYMMER and VANNER? — EDD. ARCH. CAMB.]

ON THE CHURCH, ETC., AT PILLETH, RADNORSHIRE.

THE church of Pilleth lies equidistant from Presteign and Knighton four miles, and a little on the Welsh side of the earth-work called Offa's Dyke. It is situated on a slight eminence, close to the base of a hill which overlooks the adjoining sequestered vale, through which flows the river Lugg. The church, which is of decorated character, is dedicated to St. Mary.

It consists of a nave with one centre aisle, chancel, a tower at the west end, and a south porch; and the church is fifty-five feet long, by twenty-one feet wide, externally. There is an octagon Perpendicular font having a circular bowl, in the west end, the material being common sandstone. Most of the original benches are still remaining; but two or three unsightly pews much disfigure the edifice, and ought to be removed. The nave has a fine square-pannelled wooden roof in tolerable preservation, with well carved principals. The interior of the side walls of the nave is not carried up to the roof, but the spaces are occupied by a series of good carved pannelling about sixteen inches by twelve inches, the mouldings being of the same character as those of the roof; and the simple carving of the wall-plates is effective. A few of the side-pannels fortunately remain in the frame-work; and the whole when entire must, with the roof, have produced a rich effect. The screen between the chancel and nave has two wickets or doors, one on each side of the central entrance into the former, and which is not of common occurrence. In the north and south walls of the chancel are two plain decorated windows of two lights each; but the eastern end is disfigured by a square wooden-frame window, of about a century old. Many of such abominations in different churches are now ready to tumble out; and in every case care should be taken to replace the same with windows in character with the edifice. It also contains a small piscina, and the old parish chest made out of a single piece of timber. An ancient sword and a pair of spurs are suspended against the north wall, and within recollection, some ancient armour occupied the opposite one. There are also three mural tablets, and several inscribed slabs on the floor.

The chancel has been despoiled of its interior roof; and some late repairs have much destroyed its proportions. The nave is lighted by an unsightly wooden sash window in the south wall; and the doorway has a plain pointed arch. The tower, which contains one bell, is entered from the south end of the nave; and the upper part has been injured by the roots of trees, which have injudiciously been allowed to grow in the walls, apparently for a long period. Too much attention cannot be paid in preventing similar substances from creeping into the walls of ecclesiastical edifices, and, where the protective and beautiful ivy is encouraged, any crevices should be carefully stopped. The church-yard contains a few tombs and head stones; but the funerals do not average more than two in a year, and the other solemnities are in proportion, this parish being one of the smallest in the Principality. In digging out graves here, great quantities of human bones are always discovered; and it is conceived there can be but little doubt of this having been the resting-place of many of those, who fell in the severe conflict hereafter noticed.

The adjoining mansion of brick, of the Elizabethan period, now occupied by a farmer, is interesting.

What gives most celebrity to this parish is the battle fought therein on June 22, 1402, between Sir Edmund Mortimer, uncle to the young Earl of March, afterwards Edward IV., and Owen Glyndwr, wherein the former was defeated, and taken prisoner by Glyndwr himself, after a hard personal rencounter, leaving 1,100 of his men slaughtered on the field. Mortimer afterwards married Glyndwr's daughter, and entered into the league with him, Percy, and Douglas. The battle is said to have commenced on a hill called Bryn Glas, which lies a little distance from the church, and to have raged into the peaceful valley below. Mortimer had hastily collected his tenants and retainers against Glyndwr, who had in his progress devastated the monastery of Cwmhir, and the town and castle of Radnor; and it was of great importance to check, if possible, the further march of fire and sword, the castle of Wigmore being only twelve miles distant from Pilleth. The great dramatist, in his Henry IV., alludes to this battle, the news of which, coupled with unfavourable reports from the north, reaching the council at the same time, but which afterwards turned out to

be untrue, had the effect of putting off the intended crusade.

King Henry.—It seems, then, that the tidings of this broil
Brake off our business for the Holy Land.
Westmoreland.—This match'd with other, did, my gracious lord.

The personal combat between Mortimer and Glyndwr is finely depictured in the lines put into the mouth of Hotspur in his defence of Mortimer to the King:—

In single opposition hand to hand,
He did confound the best part of an hour
In changing hardiment with great Glendower.

Shakspeare has taken the liberty of changing the scene from the banks of the meandering Lugg, to those of the distant Severn. There are circular intrenchments in that part of the vale bordering on the river, and tradition says these were occupied by Mortimer's forces previous to the engagement. The charge made by Shakspeare against "those Welsh women" is somewhat singular, and open to doubt. It must be recollected that the powerful family of Mortimer had great possessions in the Marches and in Radnorshire, and that, consequently, this battle took place in a friendly district. If the reported atrocities on the bodies of the slain really took place, the same were, most probably, committed by some women-followers of Glyndwr's forces. "That great magician damn'd Glendower" was evidently no favourite with Shakspeare, and he may, perhaps, have willingly taken up any popular calumny against him; but, at this distance of time, it must be difficult to decide on the subject. The battle of Pilleth was one of considerable interest, and the fine creations of the dramatist have rendered the spot truly classic ground. A small subscription would suffice to erect a pedestal thereon with a suitable inscription; and thereby the gratitude of future antiquaries would be ensured.

Apathy in matters connected with the past, is frequently found to exist; and the writer begs to conclude with a quotation from the works of a veteran living architectural antiquary:—"Every castle, abbey, cathedral, fine church, and old mansion, is a monument and memento of a former age, and of former persons; they are so many indexes to memorable events,—to heroes, statesmen, patriots, and philosophers. Architectural antiquities are objects and evidences of incalculable value and interest; whilst standing—however mutilated—they are indications of the vicissitudes and

fluctuations of civilized society; they show man in his domestic economy, and in his historical relations. The person, therefore, who protects one fine work of antiquity, is entitled to the applause of his contemporaries, and of posterity; he who destroys, or heedlessly neglects it, deserves the reprobation of the civilized world."

Knighton. September 1st, 1847. EVAN WILLIAMS.

LLANTHONY PRIORY.

The following elegant sonnet on the ruins of Llanthony, although published some years ago in a periodical not connected with Archæology, we are glad to lay before our readers; not only on account of its own merit, but also that it may serve as an excuse, could any excuse be needed, for presenting them with the beautiful view of the Priory appended to it. This view forms the principal illustration of the account of Llanthony, which the Rev. G. Roberts has reprinted from our work, and has published, with considerable additions, in a separate form. The sonnet, the engraving, and the work, we recommend equally to the notice of our readers.

A SONNETOID ON LLANTHONY.

There may be mightier ruins: — Conway's flood
  Mirrors a mass more noble far than thine;
And Aberystwyth's gaunt remains have stood
  The ceaseless shock when winds and waves combine.
  Lone is Dolbadarn, and the lovely shrine
Of Valle Crucis is a spell of power,
  By which each meaner thought and sense are charmed;
Proud of that long array of arch and tower,
  Raglan may claim a rude pre-eminence;
Tintern is peerless at the moonlit hour,
  Neath, Chepstow, Goodrich, — each hath its pretence;
But 'mid thy solitary mountains, gained
  By no plain beaten track, my spirit turns
To thee, Llanthony; and, as yet untrained,
  Would freely worship, where thine altar burns,
All, save by Nature's priests, unseen and unprofaned.

A. J. K.

Crickhowell, 21st Nov., 1836.

Llanthony Priory. N.W.View.

UNIV. OF MICH.

PROCEEDINGS

BEFORE THE COMMISSIONERS APPOINTED BY THE LORDS OF THE LORDSHIP OF BROMFIELD AND YALE, AND STATUTES AND ORDINANCES MADE AT THE GREAT COURT OF THAT LORDSHIP, HOLDEN AT CASTLE LEON,

ANNO 7° EDW. IV. A.D. 1497.

No. III.

Resumpc̃o.

Ordinatum est qd ubi divs annuitates p dcm Ducem Norff divs psonis p svic̃ concess sunt hend et pcipiend q̃m diu se bene gesserint & Propt eos malum gestum multiplicit ppetrat' put constat tam p relac̃oem q̃m indictament' versus eos existent' ac p eo qd idem Dux tempore hmi concessioñ infra etatem extitit necnon sup infidel suggestioñ hmi concessioñ fact' fuerunt omes hmi annuitates resumantr et p nullo hentr &c.

Raglot.

Item it is ordeyned that no Ragloes from hensforth take not uppon theym to sell any godes or catalls wherof the saide lordes oweth to be aunswerd of But that they bringe all suche godes to the town of the Holt and there in psence of the Resceyvor That suche goodes be appreised and solde to the moste valewe and advaile of the lordes or ells be kept to the lordes behoffe by the discrec̃ion of the said Resceyvor And yf the Ragloes do the contrarie of this ordinance to forfette to the lordes for evy defaute a C. s.

Senescallus.

Item it is ordeined that the Stiward or his Deputee of the said Lordshipp kepe all the Courts of the same lordshipp at reasonable tyme that is to say the saide Courts to begynne at x of the clok before noon and that all psones whiche have to do in the saide Courts or any of theym be redy to awaite on the Courts at the same owr evy psone uppon his perell.

Jurament'.

Ad hanc Cur Willms Hanml armiger Johannes Eyton Edwardus ap Madoc David Bromfeld Howel ap Jevn ap Gr et Morgañ ap

David ap Madoc de q̃m plur̃ conventicłis Riotts manutenciis extorc̃onibȝ et contempt' contra formam statutoꝝ et ordinac̃ de lib⁹tat edit' ꝑ ip̃os ꝑpetrat' ex ꝑte đnoꝝ accusati existunt et suꝑ hoc exacti sunt et compuerunt et exãiat' fuerunt sciłt quid ꝑ se ħeant vel dic̃e sciant quare dominis satisfac̃e non debuerunt C. mr̃c ꝑ quałt lib⁹tat sine toga ꝑ ip̃os seꝑatim dat' contra formã statuti et ordinac̃onis de lib⁹tat' edit' Aceciam de redempc̃ sua ꝑ q̃m plur̃ confederaciis conventicłis manutenc̃ extorc̃onibȝ et Riotts ꝑ ip̃os ꝑpetrat' unde ut sup^a accusati' existunt Et p̃dict' Wiłłms Joħes Edwardus David Howell et Morgan dixerunt qđ nł ꝑ se ħeant nec aliquid ꝑ se in hoc casu dic̃e sciant set posuerunt se seꝑatim in mĩa đnoꝝ Et ꝑmiserunt in plena cur̃ jurat' sunt et quiłt eoꝝ jurat' est qđ infatur̃ non dabunt nec aliquis eoꝝ dabit aliquam lib⁹atam donũ signũ sive recognic̃oem de lib⁹at' alicui nisi s̃vient' suis sibi cotidie in hospicio s̃vient' voc̃ menyałł servaunts ne impost̃um recipient nec aliquis eoꝝ recipiet juramenť sive ꝑmissionẽ de aliquo hõĩe in scripť sive aliquo alio modo nisi tantumodo de hm^q s̃vient' suis voc̃ menyall s̃vaunts sibi in hospicio cotidie s̃vient' Item jurat' sunt et ꝑmiserunt qđ ip̃i et eoꝝ quiłt om̃i tempore futuro om̃ia et singła leges consueť statut' & ordinac̃ ꝑ bono regimine infra dñium custodienđ ħit' existenc̃ fact' et facienđ tenebunt observabunt manutenebunt et singłis articłis custodient et eoꝝ quiłt tenebit observabit manutenebit et singłis articłis custodiet ꝑut decet.

Ordinac̃o

Et suꝑ hoc ordinatum est qđ p̃đict' Wiłłms Johannes Edwardus David Howell et Morgan ac Wiłłms Brereton Thomas Rodon et Joħes Hanm⁹ inveniant sufficient' manucapt' quiłt eoꝝ sub pena C. łi dict' jurament' et ꝑmissionẽ bene et fidelit⁹ tenere et observar̃ quiłt ꝑ ꝑte sua sive penam imprisonamenti subeant quousq̧ hoc facere gratis voluerint.

Manucapt' Edward ap Madoc.

Et suꝑ hoc Howell ap Jev^an ap Gr̃ Thomas Rodon David Bromfeld Howell ap Madoc ap Howell manceperunt ꝑ Edwardo ap Madoc quiłt eoꝝ sub pena C. łi. Ac idem Edwardus ꝑ seip̃o assumpsit sub pena C. qđ ip̃e aliquod incontrariũ p̃đcoꝝ ꝑmissionũ

et jurament' p ipm fact' non faciet nec fieri pcurabit quovismodo Et si fecit pdict' Howell Thomas David Howell et Edwardus concedunt quod extunc et immediat' hm CC. li et bonis et catall terr et tenement' ac de corporibz pdcoz Howell Dd Howell et Edward et eoz cujusll ad opus dnoz levent' et recupent'.

Manucapt' Howell ap Jevn ap Gr.

Et Edwardus ap Madoc ap Howell David Bromfeld et Jevn ap Howell ap Kenre manuceperunt p Howell ap Jevan ap Gr. Et idem Howell assumpsit p seipo sub pena C. li consimil modo.

Manucapt' Dd Bromfeld.

Et Johannes Eyton Edwardus ap Madoc Howell ap Jevn ap Gr et Ricus ap Deyous manuceperunt quill eoz sub pena C. li p David Bromfeld. Et idem David assumpsit p seipo sub pena C. li consli modo.

Manucapt' Morgan ap Dd ap Madoc.

Et David Eyton Johannes Eyton Madoc Vaughn et David ap llu ap Edeñ lloid manuceperunt quill eoz sub pena C. li p Morgan ap Dd ap Madoc. Et idem Morgan assumpsit p seipo sub pena C. li consili mo.

Manucapt' Thom Rodoñ.

Et Willms Rodon Ricus laken Edwardus Dekka et Robtus ap Howell manuceperunt quill eoz sub pena C. li p Thoma Rodon. Et idem Thomas assumpsit p seipo sub pena C. li consimili mo.

Manucapt' Willi Brereton.

Et Johes Wylde David Wylde Johes Mauncell et ..... manuceperunt quill eoz sub pena C. li p Willmo Brereton. Et idem Willms Brereton assumpsit p seipo sub pena C. li consimil modo.

Manucapt' Johis Eyton.

Et Grono ap Jevn ap David lloid Dd ap llu ap Eden lloid David Eyton et Thomas Rodon manuceperunt quill eoz sub pena C. li p

Johanne Eyton. Ac idem Joħes assumpsit ꝑ seiꝑo sub pena C. ħi qđ iꝑe aliquod in contrariũ ꝑđcoꝝ ꝑmissionũ et Jurament' ꝑ iꝑm fact' non faceret nec fieri procurabit quovismodo. Et si fecit ꝑđci Grono David ap llũ ap Eden lloid David Eyton Thomas Rodon et Joħes concedunt qđ extunc et immediat' ħm^q C. ħi de bonis et catalł terr̃ et tenement' ac de corporib3 ꝑđcoꝝ Grono Dđ ap llũ ap Eden lloid David Eyton Thom̃ Rodoñ ac Joħis Eyton et eoꝝ cujusłt ad opus Dñoꝝ levent^r et recupent^r.

Manucapt' Wiłł Hanm̃

Et Morgan ap David ap Rees Gr̃ ap Jollyn lloid Mađ ap Dđ ap Mađ ap Dđ ap Eden et Gr̃ ad Dđ ap Jev^n ap Mađ manuceperunt quiłt eoꝝ sub pena C. ħi ꝑ Wiłłmo Hanm̃. Et idem Wiłłms assumpsit ꝑ seiꝑo sub pena C. ħi consimili modo.

Ordinaco.

Item ordinatum et stabilitum existit ex assensu et auctoritate supdict' qđ Senescalli Dñoꝝ ħeant et eorꝝ quiłt ħeat de tempore in tempus potestatem et auctoritatem audienđ et ꝓminanđ om̃ia et singł malefca offens negligenc̃ contempt' forisfactur̃ contra formam statutoꝝ & ordinac̃ ꝑdict' et cujusłt eoꝝđm tam ꝑ inquisiciõem q̃m ꝑ accusaciõem informaciõem et inde examiaciõem et inde face debit' excere seđm formam eoꝝđm tociens quociens necesse fuit et optunũ.

Item ordinat' est ꝑ consiliũ et auctoritate supdict' qđ si aliquis cujuscumq; condiciõis sit ante hoc temp adquisivit seu in futuro adquiret de đno seu đnis hujus đnij terr̃ tenement' reddit' svic̃ molendđ pastur̃ seu aliqua alia tenenđ sibi ad firmam sđm consuet' đnii ꝑ copias seu copiam ejsđm fact' virtute alicujus warranti script' seu warrant đcoꝝ đnorum et Recept' iđm in hac ꝑte direct' ꝑ ħmoi terr̃ tenement' reddit' svic̃ molenđ pastur̃ seu aliqua alia eisdem ad manus ꝑciũ q̃m reddeř consueveř dimittenđ om̃ino adnullant et ꝑ vac̃ computant^r quousq; om̃es consimił concessioñ distincte et discrete coram concił đcoꝝ đnoꝝ exam̃iant^r et certitudo avisament' eoꝝđm đco Recept' in script' certific̃ quid in eisđm ꝑ comodo đni seu đnoꝝ melius vident^r expedir̃.

(To be continued.)

SIAMBRE WEN, NEAR DISERTH, FLINTSHIRE.

South view of Siambre Wen.

On the side of one of the steep hills that hang over the village of Diserth towards the north-east, and a little below the rocky eminence still crowned by the ruins of Diserth Castle, is a small ruined building, known in the neighbourhood by the appellation of Siambre Wen, and Eglwys Wen. It consists of an oblong building, standing nearly due east and west, fifty feet long by twenty-seven feet wide externally; and at the eastern end of this, two cross arms or transepts project, adding twenty-one feet six inches to the length of the whole, and making the extreme breadth at the eastern end thirty-three feet. The figure of the whole may be compared to that of the letter T, with the foot towards the west, and the cross part towards the east. The cross arms or transepts were ended by rather sharp gables; but the walls at the eastern and western ends have been entirely destroyed, so as to leave no means whatever of conjecturing their character, whether constructive or decorative. The other walls have been greatly mutilated by the hand of man; insomuch that not a single jamb, lintel, or threshold of either doorway or

window remains. Large shapeless breaches have been made in the walls which are three feet thick; here a breach descends to the level of the circumjacent soil, and may probably indicate a doorway; there a breach comes down to only three or four feet from the ground, and therefore may be conjectured to have been a window: but not a single piece of ashlar stone remains in the whole building, except in a loop-hole at the south-west angle of the transept; all is in the rude limestone of the country, and from any characteristics that are to be seen on the spot, we can hardly assign a specific date to the edifice.

The gables at the northern and southern ends of the cross seem to have been perforated with windows below and above; but they have been since knocked into one; and we can only hazard a guess, from the form of the gable and the ruined and mutilated arch, that the edifice, in this part at least, must have been of the Early Perpendicular period, or the middle of the fifteenth century.

Whether the building extended beyond the east wall, as its foundation now lies, seems doubtful; at all events there are no traces of walls in the adjoining fields, and the land slopes down towards this end of the building in such a manner as to render it more probable that the building actually terminated here.

In the middle of the larger portion, and about half way along the total length of the building, is a square ruined well, which, within the memory of man, or at all events within the reach of recent record, abounded in water; but it lost its supply on the erection of a mill in the village below, and now its waters are scarcely discernible amid a mass of brambles and superincumbent weeds. Outside of the building the ground is spongy in its nature, and water trickles forth sufficiently to show that here might once have been one of the many fountains in which this limestone district abounds. Inside the building, and towards the eastern end, are two depressions that look like the remains of other, but smaller wells; they are, however, dry in summer, and it is difficult to divine their original intent.

All over the edifice the ivy mantles in great luxuriance, although strangely warped by breezes from the neighbouring ocean; but as to the original destination and nature of the edifice, no local tradition, further than what is implied in one of its names, is preserved.

Pennant, in noticing this building, calls it *Siamber Wen*, and quoting Mr. Llwyd's MSS. says, "In a field to the south of the castle (Diserth) is a ruinous building, called *Siamber Wen*. This is said to have been the seat of Sir Robert Pounderling, once constable of the adjacent castle, a knight valiant and prudent, who had one of his eyes knocked out by a gentleman of Wales, in the rough sport of tournament; but being requested to challenge him again to feats of arms, on meeting our countryman at the English court, declined the contest, declaring that he did not intend that the Welshman should knock out his other eye."

The actual building presents no features that would at all lead to the inference of its having been intended for domestic purposes; there are no traces of outer enclosures and walls; none of staircases; nor other household erections. If the cross had been prolonged at the eastern end, it would have had such a decidedly ecclesiastical form that it might be safely assumed to have been a chapel.

We are inclined to surmise, principally from the occurrence of the ruined well, which is six feet square and fit for purposes of immersion, that this was one of the holy fountains formerly so much venerated in Wales, and of which two notable examples exist at Holywell and Wygfair, in this same district. There are no traces of canopied work over the well, but, when the entire building has been so ruthlessly dilapidated, this absence of internal decoration need not cause any suspicion.

The name of *Eglwys Wen* is a confirmation of this supposition; though from what circumstance the latter epithet was derived—whether it be called Siambre or Eglwys—we cannot now determine. The colour of the stone is that of the dull grey cliffs around, and no traces of any other tint now remain.

On the supposition that this was a well and a place of pious resort, it is a remarkable circumstance that within a few miles of each other there should have been erected three buildings over springs intended for the good of mankind; and if so, it would be desirable that the records of the country should be searched for any information that they may contain relative to the subject. On the other hand, it has been conjectured, by the Rev. H. Parry of Llanasa, that this might have been a rural chapel, serving as such for the gar-

rison of the neighbouring castle; and that it was spared from its religious character, when that fortress was overthrown. The general proportions of the building would rather militate against this supposition; but, then, the edifice might have been repaired or reconstructed subsequent to the levelling of the castle walls. As it is, we leave the subject to the further elucidations which may perhaps be drawn from the documentary and traditional resources of that part of the country.

H. L. J.

THE COUNCILS AND PARLIAMENTS OF SHREWSBURY.

Section III.

The preceding paragraphs will have conveyed some idea of the disturbed and suspicious state of feeling which pervaded the hearts of the Welsh during the long reign of Henry III. The course of events, indeed, ran dark and troubled, and there seemed already but a faint prospect of their ultimately being able to stem the current, that was setting so strongly against their liberty, and gradually diminishing their hopes of maintaining independence. Occasionally a gleam of light burst forth to cheer their drooping energies; some temporary advantage inspired them with fresh courage, and the political mistakes of their adversaries were not entirely without their value, by reanimating the sinking spirits of the oppressed. An illustration of this may be taken from the transactions in which Llewelyn was engaged during the summer of 1223. He must long have felt the necessity of taking active measures for his self-preservation, and in an age, when the distinction betwixt petty feuds and national warfare was scarcely definable, when the least pretext for a rupture of existing truces was speedily seized, or a trivial misunderstanding adjusted by an appeal to arms rather than by negotiation, some aggressive or defensive movements would naturally arise out of such an uncertain state of relationship. It cannot be said that there was ever any mutual wish for peace; if armed neutrality existed, this was the utmost that either

party desired. No wonder, then, that Llewelyn, exasperated by the Flemings having seized the castle of Cardigan, should have retaliated the insult by ravaging the adjacent territory, and profiting by the absence of the English, should soon afterwards have laid siege to De Breos's castle of Builth, and penetrated into Herefordshire and assailed Kynardsley. The Earl of Pembroke was engaged at this period in Ireland, so that the Welsh Prince had a fair opportunity of pursuing the object of his ambition without interruption. Had he met with some formidable check to his success, it might probably have taught him moderation in his march of triumph. But as we have already observed, moderation was a virtue little understood, and it can only be stated as a palliation for the cruelties which stain the pages of history, that if Llewelyn put the garrison of Aberteifi and Caermarthen to the sword, the Earl of Pembroke inflicted similar atrocities upon the unfortunate subjects of Llewelyn, destroying all before him as he marched through that prince's country.

In the meantime Henry III. was secretly endeavouring to paralyze the influence of his rival, and had sent for one of those formidable instruments from the court of Rome which should compel him to make atonement and submission under the penalty of an interdict. He had invited him under safe-conduct to Worcester, but it does not appear that he presented himself at the conference. Letters patent, however, set forth that Llewelyn swore that he would make recompense within reasonable time for the injuries he had done to the English monarch, from the day of his capturing the castle of Kynardsley till that of his forgiveness. This official deed, which does not deign to make any allusion to the savage excesses of William Marshall in Pembrokeshire, received the attestation of the primate, some of the English prelates, and several of the nobility. Yet it does not appear to have been of much service to the court, who, probably aware of their incapacity to enforce its provisions, postponed their fulfilment till Henry's arrival at Shrewsbury. This visit, delayed by various excuses from time to time, yet always procrastinated under the hope that when it actually happened, the denunciation from Rome would effectually intimidate, if not extinguish the courage and the hopes alike of the Welsh Prince, was however at length accomplished, and the king reached Shrewsbury towards the close of

September, in the eighth year of his reign. Was it feebleness of purpose, or the neglect of his council, or conscious inability to effect by force what Henry so earnestly longed to put into execution, that occasioned all these delays? Perhaps all conspired together; perhaps some sense of moral justice struggled within the youthful monarch's breast, and made him swerve from his first intention; perhaps the private epistle[1] Honorius had previously addressed to himself, an epistle in which regal duties were laid down with a sincerity very unusual, might have secretly influenced his mind, and caused him on three several occasions to put off the meeting; it is, however, certain that his visit to Shrewsbury, where the act of humiliation was intended to have been performed, passed away without any public expression of royal dissatisfaction. A few writs, of a miscellaneous character, were all the acts of business, of which we find any mention made in the documents of the period. When, a little later in the year, the dreadful epistle came from Honorius, Henry had departed from the Welsh frontier,[2] and there is no information left us as to the effect it produced upon the object of its denunciation. But, judging from subsequent events, its influence was merely transient.

It becomes tedious to pursue a perpetual recurrence of similar transactions, and if a few brighter passages should, as it were, fortuitously in the lapse of years mark the actions of either party, we as speedily find them obliterated by excesses. Thus we read of Henry's penetrating beyond the English barrier, and of his vain attempt to extirpate a mighty forest where the Welsh were in the habit of retreating for protection; of his unholy conflagration of a religious house as he was driven forth from the country (1228); of his partitioning the Honor of Montgomery to the great justiciary Hubert de Burgh; we read of the conjugal infidelity of the monarch's sister; of the perfidy of her paramour De Breos of Builth, (1230); and of the ignominious penalty he paid to her injured lord; nay, of the king's having officicially offered to the Irish as much of Llewelyn's land as they could conquer; and amid such just causes for exasperation, with these inexpiable insults still fresh in recollection, and the

[1] See this in Rymer, v. i. p. 177.

[2] See the Letters of Prorogation, in Rymer, v. i. pp. 178, 179. See the Letter of Excommunication, in Rymer, v. i. p. 180.

asylum of the monks at Cridia still reeking with smoke, the prince of Aberffraw and lord of Snowdon is again invited to a conference under safe-conduct, at Shrewsbury.[1] His messengers, Instructus and Philip, who were deputed to arrange a truce, had also safe conduct afforded them in coming to speak with the king, which was to last from the 24th of November until the Circumcision, and this privilege was subsequently extended on more than one occasion, and the like exemption from injury on their return home.[2] In the same way Edenevet Vaghan and Eignan Vaghan, who came to the colloquium on the Sunday after the Ascension, and all those whom they brought with them to it, had safe-conduct during its progress, and this notwithstanding the sentence of excommunication they had received. For greater security the bishops of Chichester and Winchester, Simon de Sedgrave and Ralph Fitz Nicol, were sent to meet and escort them to the king.[3] Other messengers partook of the same favour, if such indeed it may be called, and there was evidently a strong endeavour made to accommodate the existing rupture. Henry appointed Gilbert de Weston, or in his absence, Roger de Abbolisle, rector of the scholars of Shrewsbury, as his proctor at the present colloquium,[4] and the business by apostolic delegation was to be conducted before the bishop of Ely and the archdeacon of Norwich, on Friday next after the feast of St. Luke the Evangelist, (1232). A letter is entered on the Clause Rolls from Henry to the prince of Aberffraw upon the matter before us, ex-

[1] A writ for safe conduct is printed in Rymer, v. i. p. 182, from which, and an entry on the Close Rolls, p. 135, it appears that Henry met Llewelyn, his wife, and son, at Shrewsbury, in friendly conference in the tenth year of his reign, on which occasion he commanded the Sheriff to grant his sister seisin of the Manor of Condover. Henry stayed in the town from Aug. 26 to Aug. 29, 1226, when he left the county by way of Bridgenorth. At this interview, which seems to have been of a most amicable kind, Llewelyn, at the king's request, restored the lands he had taken possession of, belonging to Hugh de Mortimer, Fulk Fitz Warin, and Thomas Corbet, (Rot. Claus. 155). In December, the following year, he granted his sister the Manor of Ralegh, (Fædera, i. 184). In 1229 the king received the homage of David, Llewelyn's son, "pro beneficio nostro," as the charter states, upon which he allowed him yearly £40 from the Exchequer, thus soon taking advantage of him to establish a claim to the same subservience afterwards, (Fædera, i. 196).

[2] Rot. Pat. 16 Hen. III. m. 7, 9, 10.

[3] Rot. Pat. i. m. 6. dated at Wenlock, May 24.

[4] Rot. Pat. 16 Hen. III. m. 6. Tested at Abingdon, 10 Oct.

pressing the former's intention to go to the Marches, and there hold a conference respecting the re-establishment of peace; and that if sickness or any other impediment prevented his attendance, his brother Richard earl of Poictou, and Hubert de Burgh, would fill his place at the Council.[1] This convention was regarded as so essential for the peace of the two kingdoms that a writ was issued from Windsor in the preceding July, prohibiting justs and tournaments, lest they should interfere with the proposed negotiations.[2] On the appointed day the commissioners[3] assembled in the noble collegiate church dedicated to St. Mary, and ratified the following propositions. Namely, that mutual restitution should be made of all the lands and possessions seized upon during the late war, and that Isabel, the wife of David (Llewelyn's son,) and the daughter and heiress of William de Breos, should have a reasonable portion of her patrimony assigned to her, she guaranteeing that the tranquillity of the realm should on her part be duly preserved. Upon perusing this simple engagement, we cannot help observing that the obligations were reciprocal, that the treaty was made on fair and equal terms, that the contracting parties seemed to stand upon an independent footing. Just, however, as the clauses were in their spirit, they were found not to be binding very long on either party, for some of the English barons revolting soon afterwards, they were extremely glad to enter into a league with the lord of Snowdon, for mutual defence and assistance.

The sudden defection of the powerful family of the Marshalls, and the desertion of even Hubert de Burgh, were

[1] Rot. Claus. 16 Hen. III. m. 14. dorso. [2] Rymer, vol. i. p. 205.

[3] On the part of Henry, they were Ralph de Neville Bishop of Chichester and Chancellor, Alexander de Stavenby Bishop of Litchfield, Richard Marshall Earl of Pembroke, John de Lacy Earl of Lincoln and Constable of Chester, Stephen de Segrave, Justiciary, and Ralph the son of Nicholas the Seneschal. On the side of Llewelyn were John Devenet (Ednyvedd?) his Seneschal, Werrenac his brother, Iman (Einan?) Vachan, and David the Priest. Early in the year a visit was issued, nominating John le Strange and John Fitzalan to meet the Bailiffs of Llewelyn at Griffin's Cross, on Monday of the octaves of the Purification, to make and receive amends for the infraction of the truces which had previously existed betwixt the parties. (Rot. Claus. 16 Hen. III. m. 15. dorso. Westminster, Jan. 23.) Henry invited the Welsh Prince to a conference at Colewent, in Gloucestershire, in the beginning of the 17th of his reign; but he excuses himself under the plea of the great inundations. Rymer, vol. i. p. 200.

incentives to future exertion which the Welsh prince could scarcely have conceived likely to arise; but when the eyes of these influential personages were fully opened to the tyrannical conduct of a sovereign, who though of tender age, was yet matured in duplicity and crime; when these men who had previously lived in such bitter hostility to the Welsh prince, came humbly to sue for his co-operation, he might at once have doubted their sincerity, and turned away his sight from rays of hope apparently so faint and delusive. But their rebellion had actually burst out, and he doubted not the prospect which began rapidly to extend before his ambition; he armed himself in his advancing age with all the impetuosity of youth, and once more indulged the fond expectation of transmitting the British dynasty to a long race of descendants. Again, we see Llewelyn in his march, shall we say of conquest? rather in a course which is to be traced by the devastation of Brecknockshire, by the burning of Clun, doomed a second time to conflagration, by the destruction of Oswestry and Red Castle, and by those various acts of pillage and violence which a victorious army exercises towards the defenceless inhabitants of the district through which it passes. These things soon aroused Henry from his pusillanimity and indolence. He felt himself impotent to check the progress of his adversary, and could only look to a renewal of the outward good feeling lately existing as the means of liberation from a state of thraldom equally disgraceful and oppressive. In fact the terms, in which the truce was drawn up that brought about a temporary accommodation, evidently declared the improved condition and the increased power of the lord of Snowdon, who, now in a position to dictate his own terms, stipulated that all those who had sided with him should be restored to their honours and estates.

In the eighteenth year of his reign (1234,) when Gilbert Marshall had been reinstated in Henry's favour, we again hear of a Council being held at Shrewsbury, in which the archbishop of Canterbury and the bishops of Litchfield and Rochester took active steps to confirm the peace of the two countries; and by their exertions a truce was fixed for two years, under the usual conditions of mutual recompence and indemnity for the late injuries.[1] It was not long after this

[1] Rymer, vol. i. p. 213.

that Llewelyn had reasonable grounds for complaint against the English. During the proposed cessation of hostilities, William Marshall, the earl of Pembroke, had seized upon the castle and territory of Morgan of Caerleon, for which transgression the monarch found himself called upon to promise immediate redress.[1] This interruption to the truce agreed upon at Shrewsbury in 1234, and afterwards extended for the term of an additional year at Tewkesbury,[2] occasioned another convention to be held at the latter place,[3] when the king in person confirmed the terms laid down by the primate, who had directed that recompence should be made for the outrage, that during the time no new castle should be built on the Marches, nor any dilapidated one repaired, and that neither party should afford protection to the enemies of the other. Then came the question of arbitrators for pacification, who were to see that the provisions were reciprocally adopted and executed; all the preliminaries in short were formally complied with. In such a position were the relations of England and Wales when the latter kingdom was deprived of the ruler, who, for fifty-six years, had with such successful vigour protected its liberties. The military transactions in which we have witnessed him engaged, the difficulties in which he was involved, the incessant watchfulness indispensable for his self-protection, entitle him to the highest reputation which was obtainable in the age when he flourished, namely, that of a prince vigilant for the independence of his country. As a leader of its armies, his talents were always equal to the occasion. His own genius and daring frequently made amends for the want of numerous and more disciplined forces; and if the course of warfare sometimes partook of inexcusable and unrestrained violence, the fault is rather attributable to the spirit of the times, than to any cruel propensities naturally residing in his bosom. There are few deeds of harshness and barbarity indeed connected with his life, but what when calmly examined, will be found to be capable of explanation; and they may be traced to some indispensable precaution, or to some extraordinary cause of provocation, whether we refer to the prædatory system of warfare in which he was continually engaged, to the infidelity of his queen Joanna, and the sum-

[1] Rymer, vol. i. p. 223. (Feb. 18, 1236.) [2] Oct. 12, 1234.
[3] July 11, 1236.

mary execution of her paramour, or to the unnatural disobedience of his own children. Llewelyn had truly no ordinary motives to direct as well as to justify his actions, whilst at all events in those days of misapprehended justice, the punishment he bestowed was deemed both appropriate and necessary.

The aged warrior closed his life amid the lamentations of his grateful countrymen. It is said that Conwy Abbey received his royal body for interment, and that his funeral obsequies were performed there with an honourable and mournful regard for his virtues. But the poetic genius of the people, rather let it be said their language of daily discourse, has in imagination consigned his remains to a more suitable resting-place, and has fixed his sepulchre on one of the loftiest mountains of Caernarvonshire, where rising above the huge and shattered rocks cast down by the wasting hand of time, as a beacon to the bewildered mariner, or as a guide to the humble shepherd, CARNEDD LLEWELYN rears its lofty summit to heaven, and proclaims the name of THE PATRIOT PRINCE.

Llewelyn left two sons, the youngest of whom he nominated as his successor. It has been stated by other writers, who have glanced at the history of this period, that seeing his end approaching, and overcome by age and infirmities, he urged David his favourite to place himself under the protection of the king of England, and offer homage for the inheritance. But this would have been acting in direct contradiction to the whole line of policy he had adopted throughout his life, and have betrayed a weakness very inconsistent with his lofty character. Nor in fact is there sufficient evidence of the concession to justify our belief in it. The testimony of one of those mendacious annalists, whose limited means of obtaining information are on a level with their contracted habits of thought, their prejudices and their credulity, is shewn by the official documents still in existence to be utterly unworthy of notice. That Llewelyn should have counselled his son to acquire thus early the allegiance of his own vassals, is not only a probable origin of this distortion of facts, but what we know to have really happened. It forms the subject of complaint in two letters separately addressed (Mar. 8th, 1238,) to the father and the son, that the latter had taken active steps before the prince's

death to engage, as he in fact in some degree succeeded in doing, the homage of his nobles and other influential subjects in North Wales and Powis-land. (Rymer, vol. i. p. 235.)

The new ruler had barely possessed his dignity a month before he was summoned to a Council at Gloucester. How different a convention was this to the last Henry had endeavoured to hold in that city, and under what an altered aspect was its business conducted! At that time the English monarch, meanly passive, crouched before his own rebellious subjects, and, unmanned, looked with fearful apprehension at the designs of the unconquerable lord of Snowdon. Now were his fortunes on the ascendant; he had become reconciled to his ministers, at least a thousand marks from each had purchased their restoration to royal favour; his sister was espoused to Frederick emperor of Germany; he had just strengthened his interests by marrying Eleanor, daughter of the earl of Provence, and had lately concluded a peace with the king of France. Henry naturally imperious, tyrant at once and slave, would eagerly avail himself of his present advantageous position, to effect the entire overthrow of his dangerous rival. He invoked the pope's assistance in the commencement, and placed himself in intimate correspondence with the court of Rome, a support which ultimately tended, nearly as much as his own arbitrary conduct, to cripple the exercise of his prerogative, and hurry on his own disgrace. David, on the other hand, was surrounded with difficulties. His fraternal enmity to Griffith, whom he had closely imprisoned on the sea-girt rock of Cricaeth,— behaviour pitiless as the western storms which beat against that wild fortress,— and his seizure of nearly the whole of his territories, had greatly exasperated the people. Notwithstanding the precautions he had adopted to strengthen his power, this unnatural conduct had alienated him from their affections, and he had no sooner ascended the throne than he plunged the nation in a civil war. It was at this uncertain crisis, before intestine commotions had subsided, and ere his own possession of the principality had become secure, that Henry summoned him to a Council at Gloucester.

CHARLES HENRY HARTSHORNE.

(To be continued.)

Cambrian Archaeological Association.

FIRST ANNUAL MEETING, ABERYSTWYTH,

SEPTEMBER 7th, 8th, 9th, 10th, A. D. 1847.

Patrons.

The Right Reverend the LORD BISHOP OF BANGOR.
The Right Reverend the LORD BISHOP OF LLANDAFF.
The Right Reverend the LORD BISHOP OF ST. DAVID'S.
The Right Reverend the LORD BISHOP OF ST. ASAPH.

President.

SIR STEPHEN RICHARD GLYNNE, Bart., F.S.A., Lord Lieutenant of Flintshire.

Vice-Presidents.

The VISCOUNT ADARE, M.P.
The Very Reverend the DEAN of BANGOR.
The Very Reverend the DEAN of ST. ASAPH.
SIR BENJAMIN HALL, Bart. M.P.
SIR SAMUEL RUSH MEYRICK, Knt., LL.D., F.S.A.
W. W. E. WYNNE, Esq., F.S.A.

Members of the Committee.

The Ven. ARCHDEACON CLOUGH, Vicarage, Mold.
JOHN FENTON, Esq., Glyn Ammel, Fishguard, Pembrokeshire.
SIR JOHN HANMER, Bart., M.P., Bettisfield, Flintshire.
Rev. EDWARD HARRIES, M.A., Llandysilio, Narberth.
Rev. C. H. HARTSHORNE, M.A., Cogenhoe, Northampton.
A. J. BERESFORD HOPE, Esq., M.P., Bedgebury Park, Kent.
Rev. HENRY HEY KNIGHT, B.D., Neath.
Rev. R. R. PARRY MEALY, M.A., Perfeddgoed, Bangor.
The Ven. ARCHDEACON NEWCOME, Warden of Ruthin.
SIR THOMAS PHILLIPS, Bart., F.S.A., Middle Hill, Worcestershire.
J. H. VIVIAN, Esq. M.P., Singleton, Swansea.
The Ven. ARCHDEACON WILLIAMS, Edinburgh.

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JAMES DEARDEN, Esq., F.S.A., The Manor, Rochdale.

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JOHN DAVIES, Esq., Pantyfedwen.
PIERCE EVANS, Esq., Aberystwyth.
R. JAMES, Esq., Aberystwyth.
T. O. MORGAN, Esq., Aberystwyth.
The General Secretaries, *ex officio.*

Local Secretaries.

GEORGE GRANT FRANCIS, Esq., F.S.A., Swansea, Local Secretary for Glamorganshire.
JOHN HUGHES, Esq., Lluestgwilym, Aberystwyth, Local Secretary for Cardiganshire.
Rev. HUGH JONES, D.D., Beaumarais, Local Secretary for Anglesey.
Rev. JOHN JONES, M.A., Llanllyfni, Local Secretary for Caernarvonshire.
Rev. JOHN JONES, M.A., (*Tegid,*) Nevern, Local Secretary for Pembrokeshire.
LLEWELYN JONES, Esq., M.D., Chester, Local Secretary for Cheshire.
Rev. D. LLOYD, M.A., Caermarthen, Local Secretary for Caermarthenshire.
GEORGE ORMEROD, Esq., D.C.L., F.R.S., F.S.A., Local Secretary for Gloucestershire, West of Severn.
Rev. W. HICKES OWEN, M.A., Rhyllon, St. Asaph, Local Secretary for Flintshire.
Rev. JOHN PARKER, M.A., Llanyblodwell, Oswestry, Local Secretary for Salop.
Rev. W. J. REES, M.A., Cascob, Presteign, Local Secretary for Radnorshire.
THOMAS WAKEMAN, Esq., Graig, Monmouth, Local Secretary for Monmouthshire.
Rev. ROBT. WILLIAMS, Esq., Llangadwaladr, Oswestry, Local Secretary for Denbighshire.
DAVID WILLIAMS, Esq., Bron Eryri, Clerk of the Peace, Local Secy. for Merionethshire.

Secretary for France and Britany.

M. DIDRON, Rue d'Ulm No. 1, Paris, Sécrétaire du Comité Historiques des Arts et Monuments.

General Secretaries.

Rev. H. LONGUEVILLE JONES, M.A., Llandegfan, and Manchester.
Rev. JOHN WILLIAMS, M.A., Nerquis, Mold.

PROCEEDINGS AT THE MEETING, &c.

Tuesday, September 7.

At ten o'clock a.m. the Local Committee met at the Public Rooms, and commenced enrolling and admitting members. Each member was required to be furnished with a ticket, price five shillings, admitting himself and two ladies to all the meetings of the week.

At twelve o'clock the Lord Viscount Dungannon, M.A., F.S.A., M.R.S.L.; W. W. E. Wynne Esq., of Peniarth, F.S.A.; Edward Rogers Esq., of Stanage, and several other gentlemen, accompanied by some of the Local Committee, proceeded to visit the ruins of Plas crûg, once the residence of Owen Glyndwr, where that prince received the French ambassador, and signed a treaty with the French king. They then went to the neighbouring church of Llanbadarn fawr, and inspected the venerable pile, together with the early sculptured crosses in the church yard. The church of Llangorwen in the vale of the Clarach was afterwards visited.

At four p.m. the first meeting of the General Committee and officers of the Association was held in the committee room, Sir Stephen Richard Glynne, Bart., in the chair. The various members of Committee and the officers of the Association were then formally presented to the President by one of the General Secretaries; and the preliminary course of proceedings was settled.

At seven p.m. the first general meeting of the whole Association took place at the Public Rooms, in which were exhibited numerous objects of antiquity.

Placed on the walls of the room were two series of large oil sketches, by the late Mr. Stothard, R. A., illustrative of the principal events related in the chronicles of Froissart and Monstrelet. These paintings were executed by Stothard for the late Col. Johnes, of Hafod, to embellish his edition of the above chronicles. They remained at Hafod until very recently, when they were purchased by Mr. Hackney, of Aberystwyth, who kindly granted the loan of them for this occasion, and wishes to dispose of them.

Two rings and a crucifix were exhibited by the Very Rev. John Merewether, D.D., F.S.A., F.R.S., Dean of Hereford, and were objects of great attention.

Another object of great interest was exhibited by James Dearden, Esq., F.S.A. This was an ancient British collar found in the year 1831, by a labouring man, in a stone quarry near Handle Hall, the ancient seat of the Dearden family. It weighs one pound four and three quarter ounces; and one supposition is that it might have been the collar of a serf or slave, as it is made to fit the neck.

In addition to the above there were also exhibited several very ancient vestments worn by Roman Catholic priests. These articles were brought over from Britany by the Rev. Mr. Mahé, who is now stationed at Aberystwyth, and by whom they were lent for the

occasion. They are exceedingly beautiful, and were much admired.

There was also shown one of the Cyllyll Hirion, or long knives of the description used by the Saxons at the massacre of Stonehenge.

Besides these there were a variety of coins, some of them belonging to T. O. Morgan, Esq.; gold chalices, Roman vases, Episcopal seals, and other interesting objects of antiquity.

The rooms, in which these valuable objects were deposited, had been visited during the day by a very numerous company.

Prior to the commencement of proceedings a harp was introduced into the room, on which were played several popular and appropriate Welsh airs.

Shortly before eight o'clock, the President, Sir Stephen R. Glynne, took his seat amidst loud cheering. He said he wished it had fallen into other and abler hands to preside on that interesting occasion — to celebrate the first meeting of the Cambrian Archæological Association. He, however, felt greatly honoured by being appointed to the office. He claimed but little merit to himself for the formation of the Association: to others it was due, more especially the officers, and particularly the General Secretaries, who were also the editors of their organ — the *Archæologia Cambrensis*. It would be granted, without at all disparaging the claims of similar institutions, that Wales, so rich in antiquities, was entitled to such an association as this, which was established for the purpose of extending archæological researches; and they had every reason to expect, from the great encouragement the society had received since its formation, that it would be eminently useful in bringing to light the antiquities of the country. He would not trespass further on their time, but would call on one of the General Secretaries to give a report of the state and prospects of the Association. (The honourable Baronet resumed his seat amidst loud cheers.)

The Rev. H. Longueville Jones, one of the General Secretaries, then came forward, and said he was happy to inform the meeting that their prospects were very encouraging, and that the Association had received powerful support, even in quarters where they had little right to expect it. They had received the sympathy of persons not only in Wales, but in the remotest parts of the island; in England, Scotland, and Ireland; nor was it confined within those bounds, for their brethren on the other side of the water had given them much support. With Britany they had formed the closest relations, and already numbered some of the leading antiquaries in that quarter in their ranks; these had promised to co-operate with them, and at the next meeting it was probable that some would come over and assist. One cause of their great success was, that the Ecclesiastical Authorities of Wales had taken up the subject with energy. The four right reverend

Prelates of Wales had joined them, as well as other Dignitaries of the Church. This was an encouragement for them to go on, without which they might have remained in obscurity for a long time; and not only had the Bishops joined them, but also a great many of the Nobility, Clergy, and Gentry of the country. They had not yet done much; but it must be remembered it was their first year; the great thing at the commencement was, to get a few hard-working individuals, who would devote their time and labour to place the society on a fair basis; and then to call on the general body of the public to second their exertions. What had been done, had been done soundly. Their first care had been to show that there existed in Wales a mass of precious relics of antiquity, which it was fancied did not exist; that was the first difficulty they had to contend with. When the idea of forming this Association was first started, they applied to several gentlemen, and the answer they got was, "I will second your endeavours with all my might, but you will have nobody else to do so." Having received that answer from fifty or sixty gentlemen, they felt themselves justified in going on; and having been only a few months in existence, from the 1st of January in the present year, he might say they had done well. He hoped they might have a longer life than many other societies which had been started under favourable auspices, but had become defunct; he believed there was a long life of usefulness in store for them. (Cheers.) Their researches were directed to antiquities of all kinds; some were better known and more popular than others; others attracted the larger class; their attention, however, was devoted not only to these, but to the preservation of antiquities of every description. There was hardly any observation in the researches of an archæologist too trivial to be taken notice of; he did not mean to say that they should take notice of actual nonsense, but that there were circumstances which alone and at first sight appeared trivial, and yet these, when united with other circumstances, formed matters of considerable importance; and it was therefore necessary that they should overlook nothing. Their wish was to study all things calculated to give an insight into the manners and customs of the ancient inhabitants of this isle, and the progress they made in the arts and sciences; to bring these facts before the eyes of the inhabitants of this country, in their own localities, and in every portion of the principality. It was their intention, therefore, to visit every county of Wales and the Marches, and to hold a meeting similar to the present in each. For this their first meeting they had chosen Aberystwyth as being the most central for North and South Wales. In fact, they were now standing on neutral ground, as Aberystwyth connected the North with the South. They would at a future period most probably visit the border counties, and the marches, where they would find abundant means for research. Wales was one of the most interesting countries the antiquary could visit, as it was very rich in ancient remains. Civilization had not as yet in Wales swept away the remains of antiquity to such an extent as in

England; there was here, therefore, a field for the researches of the archæologist with which there was nothing in the united kingdom to compare, except in Scotland, Ireland, and Wiltshire. Some of their lukewarm friends had only given them a two years' lease, as they had said that in that time all the antiquities of Wales would be explored; but, so far from this being the case, he could assure them that if his brother editor of the *Archæologia Cambrensis* and himself were to treat of all the antiquities they were informed of, they would have enough work to write for ten years without cessation. (Loud Cheers.) He could safely anticipate that this society would produce a good result if the present spirit were kept up. One great object would be to preserve a good feeling amongst antiquaries; it was said that they never could agree, and in some respects this was too true; differences of opinion might arise, but these should not be allowed to disturb the good feeling that ought to exist between them. In the London society great mischief had been caused by not attending to this, and although the difference might be healed, great mischief had been done. This society, therefore, could not be too careful in avoiding the errors of those that had gone before them. (Cheers.) Antiquaries were often laughed at; they must not care for this, but endeavour to bring those that ridiculed them over to their views. There was no doubt that the majority of the world was against them; but for this they must not care. In France they had the Government on their side, and in this country the Queen and the Board of Woods and Forests had shown a very good spirit, and one characteristic of the age. He would impress on all that they could not go too high nor too low for antiquities, and that they should make diligent search in all quarters for interesting objects. Archæologists did not value a thing because it was old, but because it gave them an insight into the state of society in the early ages that would otherwise have remained a mystery. The researches of antiquaries had produced a new historic era, and it was now a common saying, and a very true one, that the history of England must be written over again, in consequence of facts produced by archæologists; for it had been proved that the most lamentable errors, even as to dates, prevailed in the common ones; and on that account, if on no other, the labours of such societies as the present should not be lightly esteemed. (Cheers.) Their object was to bring those things to light which had occurred in the time of their forefathers, not on account of their age, but for the instruction they afforded them, and which the present generation having had the advantage of, it was their duty to hand them down to posterity. (Cheers.) The financial condition of the Association was satisfactory. In conclusion, he lamented that a considerable number of the members for North Wales, one of the General Secretaries, and three of the Local Secretaries, were prevented from attending the meeting in consequence of a visitation held this week by the Lord Bishop of St. Asaph.

Sir SAMUEL RUSH MEYRICK, K.H., L.L.D., F.S.A., then read a very learned paper on the *Druidical Religion in Britain during the residence of the Romans.*

The Rev. H. LONGUEVILLE JONES read a paper on the *History and Architecture of Clynnog Fawr, Caernarvonshire.*

To illustrate this paper a series of exquisite drawings of the church of Clynnog Fawr and the chapel of St. Beuno were exhibited which were prepared by R. Kyrke Penson, Esq., architect, Oswestry, whose skill in the execution of them elicited the highest eulogiums from Lord Dungannon, the Dean of Bangor, and others acquainted with the locality. They were works of highly artistical effect, joined to scrupulous accuracy of architectural detail; and the more striking because faithful and free from unprofessional exaggeration.

Lord DUNGANNON then rose and proposed the following resolution:—"That, previous to the separation of the meeting for this year, the names of members of the Association, willing to contribute to a fund for the restoration of St. Beuno's Chapel at Clynnog Fawr, be received on a paper to be left in the room of meeting for that purpose; and that circulars to that effect be issued throughout North Wales." His Lordship urged upon the meeting most strongly, the importance of preserving this the most interesting monument of an ecclesiastical nature in North Wales; for, if something were not done quickly, the building would fall into irremediable decay.

The DEAN of BANGOR seconded the motion, which, after a few observations from the Dean of Hereford and Lord Dungannon, was put to the meeting, and carried.

A paper contributed by Evan Williams, Esq., *on the Church at Pilleth, Radnorshire,* was then read by the Secretary.

The PRESIDENT having announced that in the event of the weather being favourable, an excursion would be made on the following day to Bedd Taliesin, the Roman road at Pensarn-ddu, the druidical circle, and other British remains in that neighbourhood, the business of the evening was concluded.

WEDNESDAY, SEPT. 8.

The weather this morning was most favourable. A public breakfast took place at the public rooms. After which a party consisting of Sir Stephen Richard Glynne, the Deans of Hereford and Bangor, Messrs. Wakeman, Parry, Wynne, Phillips, Hughes, Dearden, Rees, and others, started off in three carriages, on an excursion to Bedd Taliesin, and other remains of antiquity in that district. On their arrival at the carn wherein the grave of Taliesin is situated, some of the party took the dimensions of the carn, which was found to be about one hundred and thirty-five feet in circumference. The cistvaen or grave, in the centre, consists of several massive slabs of stones, forming a grave about eight feet long, by

two feet six inches wide; one of the slabs, which once covered the grave, is five feet nine inches. Mr. Rees of Llandovery, read some very curious and interesting notices of the history of Taliesin, extracted from an unpublished volume of selections, from the collections of ancient Welsh manuscripts collected by the late Iolo Morganwg, and which are in the course of publication for the Welsh Manuscript Society. These notices are highly corroborative of the tradition of Taliesin having ended his days in this neighbourhood, and of his having been interred under the carn which bears from him the name of Gwely Taliesin. From the grave the party proceeded on foot two or three miles up the mountains in the direction of Plynlummon, and discovered two druidic circles, one of which consisted of about seventy-six upright stones, forming a circle of two hundred and twenty-eight feet in circumference, situate on the mountain above Nant-y-nôd. A smaller circle is situated higher up the mountain, and is about ninety feet in circumference. From this spot, the party ascended to the summit of Moel-y-gaer, and inspected the remains of a British fortress, about one hundred and fifty feet in circumference, formed of loose stones merely piled together, with several hollows in the centre about eight feet diameter. From this point the party returned homeward.

In the evening a dinner took place at the Belle Vue Hotel, which was numerously attended. Sir Stephen Glynne presided, and Sir Samuel Meyrick occupied the vice-chair. In consequence of the party not having returned from their excursion till late in the day, the general meeting in the evening was delayed above an hour.

About eight o'clock the PRESIDENT took the chair, at which time the room presented a very animated appearance, being filled with a distinguished and fashionable auditory.

On taking the chair, the PRESIDENT apologized for the delay that had taken place in commencing, which he stated was accounted for by the late return of the party from the excursion. He then called on the Dean of Hereford to state the nature of the excursion.

The Very Rev. the DEAN of HEREFORD then rose and was loudly cheered. He said he came forward, more from a sense of duty, than from any hope he entertained of giving satisfaction to that numerous and distinguished assembly. He was, unfortunately, not sufficiently versed in the Welsh language, to give any of the legendary or historical reminiscences connected with the object of their visit that day, but he hoped before he died, to have a better knowledge of the Welsh language. He should always remember with pleasure his visit to that interesting spot, and indeed he claimed to be a Welshman. They found the remains in a very disturbed state, as it was a long time, somewhere between fifty and sixty years, since the grave had been first observed. The Very Rev. Dean then gave a description of the grave. After considerable search, and with some difficulty, they found a druidical circle, one of the objects of their search. They also found two other interesting carns, with the cistvaen exposed; but the most interesting portion

of their discoveries was the finding of a British fort, composed of the rough stones of the locality, and which appeared to him to contain five chambers, which were on one side, and seemed to indicate that they were adapted for the particular defence of the fortress in that quarter. This was one of the most valuable remains of the kind he had ever seen, and it interested him so much, that he should be glad to come over at some future time, and, with the assistance of others, investigate it more closely. One portion of it was raised in a circle above the others with stones, and there was a place for a person to be stationed, to give warning of the approach of an enemy.

The Rules of the Association were then read over *seriatim;* they were afterwards put to the vote and carried *nem. con.*

The SECRETARY then stated, by order of the President and Committee, that the existing officers would continue to act for another year; for their official existence only commenced on Tuesday, the rules hitherto acted upon being provisionally adopted, and requiring a formal vote of the general meeting to render them valid.

The SECRETARY then read a paper, of great research and elegance of diction, by the Rev. G. Roberts, *on the History and Architecture of Strata Florida Abbey.*

The Rev. W. J. REES, M.A., Rector of Cascob, read a paper, *on the restored Tomb of Thomas Vaughan, of Hargest, in Kington Church.* It was chiefly through the exertions of the rev. gentleman that the monument was restored, as he had called attention to the dilapidated state of the monument.

The DEAN of HEREFORD explained the part he had taken in the transaction; and then said that they must be greatly indebted to the rev. gentleman for the interest he had taken in the restoration of the monument, and also for the excellent paper he had contributed. He was a gentleman very well known, and as much esteemed as he was known.

Lord DUNGANNON had listened with the greatest pleasure to the reading of the paper, as it related to the restoration of a monument which had become dilapidated to a very great extent; and, as he was an eye-witness of it, he had peculiar satisfaction in hearing the paper read.

The DEAN of BANGOR proposed a resolution, "That a paper should be laid on the table of the room, to afford an opportunity to members to put down their names for subscriptions towards the restoration of Llanbadarn Fawr Church." The resolution was similarly worded to the one relative to St. Beuno's chapel.

W. W. E. WYNNE, Esq., seconded the motion.

After a word of approval from Lord DUNGANNON, it was put and carried unanimously; and the paper, according to the tenor of the motion, was laid on the table.

The Rev. JOHN HUGHES, Vicar of Llanbadarn, felt great pleasure that such a motion was carried; and that there was a hope that the Church of Llanbadarn Fawr would be put in a proper state of

repair. He would mention that a short time ago a gentleman had offered to subscribe £50 towards the repairs of the Church; and his wife had also promised to subscribe another £50.

The Rev. H. LONGUEVILLE JONES then read *Some Extracts from the Bulkeley Manuscripts.*

At the conclusion of this paper the President announced that on the following morning there would be an excursion to Strata Florida Abbey. The meeting then broke up.

THURSDAY, SEPT. 9.

This morning, as early as nine o'clock, a large party of gentlemen, consisting of Sir Stephen Glynne, Lord Dungannon, the Deans of Hereford and Bangor, W. W. E. Wynne, Esq., T. Wakeman, Esq., James Dearden, Esq., Treasurer, John Hughes, Esq., T. L. D. Jones Parry, Esq., T. Allen, Esq., H. Kennedy, Esq., R. Kyrke Penson, Esq., W. Griffiths, Esq., J. Carline, Esq., W. Rees, Esq., John Davies, Esq., the Rev. Mr. Mahé, the Rev. H. Longueville Jones, &c., &c., went on an excursion to the beautiful site of the Abbey of Strata Florida.

During the day the public rooms were very generally visited, as some interesting objects had been deposited for inspection, which had not been seen before. These included some splendid specimens of British shields and other weapons, brought from the armoury at Goodrich Court by Sir S. Meyrick; various Roman implements; a very curious ancient British "Cist Ludw," a vessel for holding ashes, which was found in the parish of Llanfihangel-y-creuddyn, in the year 1844, and was exhibited by Mr. James, whose property it is; a series of rubbings, from early inscribed stones in Anglesey and other parts of North Wales; from monuments in alto and basso-rilievo, and from brasses in Anglesey; a complete set of the publications of the French Comité Historique des Arts et Monuments; some of the magnificent engravings from the *Statistique Monumentale de Paris;* a large map of the Roman roads in Montgomeryshire, just finished by T. W. Hancock, Esq., for the *Cambria Romana;* a detailed plan of Caernarvon castle, by T. D. L. Jones Parry, Esq., of Madryn, &c., &c., &c.

At six o'clock, a large party sat down to dinner at the Gogerddan Arms Hotel.

At eight o'clock, the third general meeting was held at the public rooms.

Sir STEPHEN GLYNNE having taken the chair, called on Sir S. R. Meyrick to read a paper on an inscription at Llanvair Waterdine Church, Shropshire.

Sir SAMUEL RUSH MEYRICK then rose and read this elaborate paper, which has been printed in the present number of the Journal of the Association.

The DEAN of HEREFORD said they were much indebted to Sir S. R. Meyrick for his very able paper. In Hereford Cathedral they had

a very ancient piece of music, used about the year 1260, and the method they found out that precise date was by making calculations and ascertaining the Sunday letter of that year; this they had succeeded in getting, and by that means found out the year, which was 1260. It was peculiarly interesting to him, as the music was intimately connected with Hereford Cathedral, and he was glad to have been the instrument of restoring it to its proper place. The way in which it was found was rather remarkable. He was informed by Mr. Hawes that he had in his possession a curious piece of manuscript music which had something to do with Hereford Cathedral; he requested to look at it, and, immediately he saw it, he said it belonged to Hereford Cathedral, and he must have it. In the course of conversation, it came out that Mr. Hawes had purchased it at a book-stall in Drury-lane, for 5s. He would not say the exact sum he paid for it, but it was a great many five shillings: it was now, however, restored to its original place, where he hoped it would remain. It begins with the full Cathedral services for the First Sunday in Advent. He had promised the loan of it to Sir S. R. Meyrick, and as soon as it was returned from the person whom he had now lent it to, he should see it. Respecting the inscription mentioned by Sir Samuel R. Meyrick, he had a matrix, by which he could take any number of casts that were required, and he should be happy to send them to any place where they would be likely to elicit information respecting it.

Lord Dungannon then rose, and read a paper *on the Church of Llandderfel, Merionethshire.*

The Church of Llandderfel is in a late but good Perpendicular style of architecture. There is no external separation between the church and the chancel, but internally the screen remains in its original position, forming the division. The screen was sadly out of repair, and when the noble Lord saw it, he was so ashamed that such a work of art should any longer be suffered to remain in its degraded state, that he enquired what would be the expense of putting it in repair. A person undertook to do it for five guineas; he immediately gave that sum; and he was glad to say that by his efforts it was now restored to its pristine beauty. (Cheers.) The loft has been removed, and one side of it has been fixed as the front of the western gallery. The east window is of four lights, and the windows on the north and south sides are all alike, and of three lights. The roof of the nave has not been removed, but a plaster ceiling has been suspended to it. The more elaborate roof of the chancel has been taken down and utterly destroyed, and a common tie-beam principal supplies its place. The south porch has been fitted up as a vestry; and the north porch is, at present, the only entrance to the church. The porch was a splendid piece of architecture; he had, on seeing it, immediately set workmen to restore it; and a few days ago, when he passed that way, he had the pleasure of seing them actively engaged. There is a western door. To add to the general destruction that had taken place, the floor of

the church had been recently disfigured by a pew arrangement. This was only another instance out of the many that could be found of "churchwarden beautifying" — (cheers) — as it must be called; for they generally found, on entering any church where the work of demolition had been going on, a board stuck up in some prominent part of the sacred edifice, stating that in such a year the churchwardens had adorned and beautified the church by white-washing, &c. If they stated that they had deformed and disgraced the building, they would be stating what was nearer the truth. (Cheers.) The roof of the nave is still perfect, and only requires the ceiling to be removed to be seen. (Cheers.) The noble Lord then sat down.

The PRESIDENT, on the conclusion of this paper, called on the Secretary to read the remainder of the paper *on the History and Architecture of Strata Florida Abbey,* as the author was unable to attend the meeting; the paper was consequently read by the General Secretary.

The PRESIDENT then called on the Very Rev. the Dean of Hereford to give a description of their excursion on that day to Strata Florida.

The DEAN OF HEREFORD said he obeyed the call more as a matter of duty than for any information he could give, as he was afraid he could throw but little light on the subject they were engaged in; but as introductory to a further prosecution of the search that day commenced, the excursion would be of some service. The information he had to give would be meagre and consequently insufficient, but might be an incentive to proceed with their search at a future time. He would, therefore, give them a narrative, in the best manner he could, of the proceedings of that day. On arriving at the outpost, they left their carriages and proceeded on foot to the ruins, all being imbued with feelings of anxiety and zeal to find out what was worthy of notice, and to get to that part where the ground appeared to have been recently turned up, and where, consequently, they expected to see something that would interest them. The exploration of ancient ruins was always an interesting matter, but particularly so to the antiquary, who was anxious to find out things connected with our early history, not so much for his own sake, as for the pleasure of imparting the knowledge he possessed to others. (Cheers.) The spot where the ground had been turned up was on the eastern side of what had been once the south aisle.[1] They found parts of the door, and in advance of that

[1] It should be here observed, that on Monday the 6th September, J. Davies, Esq., of Pantyfedwen, accompanied by one of the General Secretaries, proceeded to Strata Florida Abbey, where, permission to excavate having been given in the kindest manner by Col. Powell of Nanteos, Lord Lieutenant of the County, they immediately set a party of labourers at work under proper superintendence. The spots selected for excavation were first, for about twelve feet along the south wall of the chancel, where they expected to find traces of the sedilia, the piscina, &c.; and secondly, at the western corner of the south transept where it joins the nave, as this point would

three or four tiles, rubbings of which he produced. There were two sorts of tiles found, some in dark glaze, and others upon a white glaze. They were then attracted to another part of the ruins —namely, the eastern portion of the chancel, where they found a portion of a sort of casing of the wall, and under some of it a sort of moulding, showing very clearly that some of the building was composed of portions of an earlier structure. They also found a portion of the piscina, which was of a very early period. In immediate connexion with those casings of the wall, which it might be stated were made of a light coloured stone, there were found some more tiles, the figure represented on them being a dragon. On some other tiles another subject was represented, which could not exactly be made out; it appeared as if there were a figure standing in the middle of it, and flowers placed on each side. These were the only things found in that part of the ruins worthy of note. Mr. Roberts, in his excellent paper, had said that this was a building of the transition style of architecture; and there could be no doubt of the correctness of his opinion. It was perfectly clear that this building was of the period of the transition from the Norman to the early English. From the last mentioned place they went to the westward of the building, where they found that most remarkable arch, which is the most perfect portion of the ruins; it contained extremely interesting features. The dimensions of the building, as they had been taken that day, were as follows:—The chancel is twenty-eight feet six inches by forty-five feet; but there was the greatest difficulty in getting at the exact dimensions, as the walls were so covered with turf. The transepts were forty-five feet by thirty-two feet broad. The nave, from the corner of the transept, was one hundred and forty feet long. This was not a very considerable size. There was a very interesting crossed stone in the cemetery, which was removed in the hope of finding some valuable remains; the only thing, however, that was found was a skeleton of considerable size, but nothing more of any value was discovered. That was all the information he had to give relative to their excursion; it was not without its value, and he should be proud if what had been done there that day should excite an interest in it; he hoped indeed that something would be done by persons resident in the locality, so that their efforts might not be fruitless. If a committee were formed for the purpose of examining, more minutely than they could on such a cursory visit, those interesting ruins, and if a correspondence with the parent society in London were entered into, it could not fail to be productive of much valuable matter. They should first endeavour to raise a sufficient sum to clear the whole of the area of that venerable ruin. (Cheers.) Those who would engage in the work would be amply recompensed for any labour or

serve to determine the nature of the work, &c. The excavations were continued on Tuesday and Wednesday; and by the time the members arrived, the pavement and walls were bare and ready for their inspection.

expense they might be put to in their researches. If the only result of the society to South Wales were the careful exploration of that beautiful ruin, their time would not have been thrown away; and if each present extended his inquiries only to his own immediate neighbourhood, he would be doing a vast amount of good. (Hear.) A spot, such as that they had that day visited, also raised in his mind thoughts of the most exalted nature; and indeed in every contemplative mind it must raise thoughts, which he was sure in this age would not be without their value. When they looked around them at the wonders of the creation, and the immense progress man had made in the arts and sciences; when they considered the vast power man had attained almost over the elements themselves; when by the agency of that powerful instrument—steam—the winds and the waves were alike almost disregarded; when they saw themselves flitting across the ocean, or on the land, with almost miraculous speed; they could not fail to be struck with admiration and awe, lest their ruins might in after ages be the only remains of the greatness we once possessed. When they therefore surveyed the ruins of ancient structures, they ought to fill us with feelings of a similar nature, and teach us that our forefathers, without education, and destitute of all the advantages we now possess, had achieved works which we were but too glad to imitate. (Cheers.) They taught us again, what should ever be before our eyes, that those who inhabited this land, while they were destitute of that blessed Religion which we now enjoyed, had inculcated those habits without which we could not be good Christians, viz. self-denial and charity, and had considered it their first duty to render homage to their God; how much more then should we remember, who were gifted with many privileges they did not enjoy, that it was also our duty, before we indulged in comforts in our own houses, to imitate the examples they had set us, and make the temples of our Lord and our God fitting and proper places for the worship of His holy name. (The Very Rev. Dean sat down amidst loud cheering.)

Lord Dungannon then rose and said, it might appear presumptuous in him to offer any observations, after the eloquent and interesting address they had just heard; an address that all must have listened to with delight; a feeling which was more particularly heightened, since it was delivered by a person so much respected for his eminent attainments, and who filled such a dignified station in that Church, which they all venerated. In him it might be truly said in the words of the Poet—

> "True Christian zeal and classic lore unite,
> And shine forth with a pure redoubled light."

He had given them a lesson on the state their venerable churches were allowed to remain in, which he hoped would not be forgotten, and which all ought to put in practice. Let them remember, that any effort, however small, was not useless, and if they always bore that truth in mind, much and lasting good would be effected.

(Cheers.) While we laboured to decorate and adorn our own private abodes, in what a degraded state were the temples of the Most High allowed to remain. While the painter, the architect, the sculptor, were called on to use their best efforts to rear a stately mansion, and were rewarded with no parsimonious hand,—indeed much was expended even on their gardens, so that they might have a perfect whole,—how sad was the contrast which presented itself in their churches; when perhaps at the very gate of that spot on which no expense or labour had been spared, stood the edifice, where the poor and the rich assembled to worship the Lord of all, in such a state of wretchedness and decay as a place for the reception of dumb animals would not be allowed to remain in. This was not an overdrawn picture of the state of things — ("Hear, hear," from the Secretary) — but in too many instances a melancholy fact; surely then an effort should be made to remedy such a disgrace, so that our temples in which we assemble to offer up our prayers to the Most High, should be monuments of our zeal for our religion; for at the same time it should not be forgotten that admiration and regard for our religion, was the great source of all. It had been well observed by a very able writer, "that religion without learning may be too simple to be safe; but learning without religion is too subtle to be sound." The ruins they had seen and heard of that day ought to produce the holiest feelings, and teach us that all in this world is but a passing shadow; that while the proudest nations had fallen away and become no more, and the most stately edifices had crumbled to the dust, they still retained their pure and sacred religion, which had withstood all the assaults of time, and had become the religion of the civilized world. (Cheers.) Let them then take example by the zeal of their forefathers, and carry out the principles they had heard that day. He fervently hoped the inhabitants of the town would not remain content with what had been done that day at that most interesting ruin, but that they would prosecute their search; as he was certain it would elicit the most interesting and the most holy records of antiquity. He had no further observations to offer, but he could not refrain from expressing the feelings of his heart on that interesting subject, and his heartfelt thanks to the very rev. gentleman, for the eloquent address he had favoured them with. (The noble Lord resumed his seat amidst loud applause.)

The Very Rev. the Dean of Bangor said, he was not going to trespass long on their time, as it was unnecessary after the eloquent speeches they had heard; but he must express the gratitude he felt for those excellent addresses. The few words he had to say he would give in rhyme. The very rev. gentleman then gave the following: —

Friends, let me say a word before we part,
A word or two alluding to our art;
Here come and taste of Antiquarian lore —
Here list to men who tell of things of yore,

How things long past the present age adorn;
Come, live with men who liv'd ere you were born,
For some indeed their very graves live in,
Fel yn y bedd y Bardd Taliesin.[1]
You, young in art, your candour we bespeak,
And much indulgence from our audience seek;
If our exertions please you, we are pleased,
And from anxiety of mind are eas'd;
But if, unhappily, we fail to charm,
You'll this at least allow — we've done no harm.
Now various men do various tastes profess,
Some men delight in dancing — some in dress,
Some men in hunting pass their vacant hours —
In sporting some — the more refin'd is ours;
Our purer taste tends to instruct the mind,
And by researches to improve mankind;
By this the stores of ages past are shown,
And all their wisdom too is made our own;
Our antiquarian taste then we'll pursue,
While favour'd thus—thus patroniz'd by you. (Cheers.)

This closed the proceedings of the day.

Friday, Sept. 10.

This morning the second public breakfast took place at the public rooms.

At twelve o'clock the President, Sir Stephen Richard Glynne, took the chair at the public meeting, which was to close the proceedings of the week.

Lord Dungannon moved that the restoration of Clynnog Fawr Church, and the Chapel of St. Beuno, be entrusted to H. Kennedy, Esq., and R. Kyrke Penson, Esq., architects.

The Very Rev. the Dean of Bangor seconded the motion. He argued that religion should accompany science, and he therefore felt an anxious desire that all their churches should be worthy of Him to whom they were dedicated; who had said, "They who honour me, I will honour, and they who despise me shall be lightly esteemed." There could be no doubt that, in putting His holy edifices in a proper state, they would be honouring Him, and would not be lightly esteemed. Those who desecrated the things belonging to God, did not prosper, even in this world; and he knew an instance of that in which the family of a person who had desecrated

[1] *As in the grave of the bard Taliesin.* This is in allusion to a laughable incident that occurred while visiting Taliesin's grave. The very rev. the Dean of Hereford, while standing at the brink of the grave, the turf being slippery, and the stones at the side giving way, fell in, and lay in the grave at full length. His very rev. brother the Dean of Bangor sympathising with him, said he should not remain there alone, and immediately leaped in, and took his station by the side of his brother dean, exclaiming, "There lies the downright dean," and pointing to himself, said, "here stands the upright dean." The dean, in telling the story in the evening, observed that the grave should hereafter be known not only as *Bedd Taliesin*, but as *Bedd y ddau Ddeon*, "the Grave of the two Deans."

the temple of the living God, had not prospered even to this day. It was, therefore, their bounden duty to honour their Maker, and render those places dedicated to His worship meet and suitable buildings. He had great pleasure in seconding the motion.

The motion was then put and carried unanimously.

The Rev. H. Longueville Jones having been called on by the President, read a paper *On the General State of Welsh Antiquarian Remains, and on certain Desiderata connected with them.*

The Dean of Bangor mentioned that £50 had been granted by the Queen for the purpose of repairing the Tudor tomb in Penmynydd Church, Anglesey. (Loud cheers.)

The President then announced that the next General Meeting would be held at Caernarvon, in 1848; the day had not yet been fixed for the meeting, but ample notice would be given. In the meantime it would be desirable that local committees should be formed, to hold meetings to collect facts to be communicated to the General Meeting.

The Secretary announced that the Very Rev. the Dean of Hereford had been elected one of the Vice-Presidents, and had accepted the office. Edward Rogers, Esq., of Stanage Park, Knighton, had also been elected a Vice-President, and had accepted the office. (This announcement was received with enthusiastic cheering.)

The Secretary stated that there were numerous papers contributed which were not read, solely on account of want of time. Those papers bore evidence of their having taken considerable time and labour to get up, and the Committee were extremely sorry that they could not be read. He mentioned this, in order that those gentlemen who had contributed papers, should not suppose that there was any intention of underrating their valuable exertions, for which the Society were deeply grateful.

The Dean of Hereford said he had been requested to propose a resolution which he was sure would be most cordially responded to. It was quite unnecessary for him to preface it with any observations of his own, as the gratification they had yesterday experienced, and the response that had been made to the few observations he had uttered the day before, were sufficient guarantees that the resolution he was going to propose, which was a vote of thanks to Col. Powell for his kindness in allowing them to inspect the interesting remains of Strata Florida, would be heartily received. They were greatly indebted to that gentleman for the permission he had afforded them to examine that interesting locality; and it was gratifying not only to find that they had permission to go there, but that he had allowed excavations to be made, which was a proof he had confidence in then. He must certainly express a hope that what they had done would be but the first step to something to be done at a future time, which would be more extensive; and he hoped that if anything were to be done, he should not be left in ignorance of it, as, if he could possibly find time amidst his numerous engagements, it would give him the greatest gratification to assist

in the excavation. (Cheers.) "If we of our profession," added the Dean, "feel an interest in structures such as those we have the day before witnessed, and if the public also take an interest in them, surely those persons to whom the soil belongs, who claim possession of those interesting relics, should feel a deep interest in them also. To us who are expected to record those matters that fall under our observation, and to preserve them, it must be delightful to communicate that knowledge to others. But it should be remembered that we have only a life interest in these venerable ruins; not so with the owners of the soil, they have a greater interest in them; it is theirs to hand them down to their children's children, and they are therefore bound to preserve and revere them." (Loud cheers.) The feelings he entertained, and which he wished to express, were very beautifully described by one of England's greatest poets — Wordsworth. He would read that extract, as it embodied all he wished to say; it also embraced those considerations which were to be particularly regarded as belonging to such an association as the present. The lines were suggested to the poet on seeing the Roman station at Penrith, and are as follows: —

How profitless the relics that we cull,
  Troubling the last holds of ambitious Rome,
  Unless they chasten fancies that presume
Too high, or idle agitations lull!
Of the world's flatteries, if the brain be full,
  To have no seat for thought were better doom;
Like this old helmet, or the eyeless skull
  Of him who gloried in its nodding plume.
Heaven out of view, our wishes, what are they?
  Our fond regrets, tenacious of their grasp?
  The sage's theory? The poet's lay? —
Mere fibulæ without a robe to clasp;
  Obsolete lamps, whose light no time recalls;
  Urns without ashes, tearless lachrymals. (Cheers.)

When he spoke of religion in those matters, he not only included what was openly recognized as such, but the higher duties, and that evidence of our faith which should pervade all Christians, namely, Christian charity. There was no greater evidence of being possessed of that virtue than in looking at the works of their ancestors with veneration, copying those things which ought to be copied, and avoiding those which ought to be avoided,—(cheers)— not rejecting anything simply because it was the production of the rude ages, nor on the other hand imitating it for that reason. (Cheers.) He must be allowed to say that he felt personally indebted to Col. Powell, and his representative on the spot, for the pleasure he had experienced in one of the most interesting days he had spent for some time. There was something particularly interesting in the style of the abbey, something which belonged to this country, and consequently the more interesting. When they came into Wales they found they were among the institutions of

their own country; in other parts they found remains of the Normans and other foreign invaders, but when here we seemed to be in the heart and soul of our own country. When they looked at the magnificent graves of those poets now no more, and into one of which he had had the honour to fall, and also remembered the splendid poetry they gave birth to, and reflected that we now stood on the ground they once occupied, we could not help revering their memories, and considering that, although they were not blessed with the same faith as we were, they were possessed of many virtues. Some of their flights of poetry, more profane it was true, might almost be said to equal the inspired writings of the sacred volume, which spoke of him who "maketh the clouds his chariot, and rideth on the wings of the wind." He begged to express his thanks to the Secretary for the very valuable paper he had just read; he hoped it would go through the length and breadth of the land. The study of archæology would do much to advance the true interests of the country, for it would enlighten us as to the true history, manners, and customs of the early inhabitants of this isle. (Cheers.) After some further observations on the state of Roman remains in this country, and of his early studies in archæology, the very rev. gentleman proposed a vote of thanks to Col. Powell, M.P. Lord Lieutenant of the county, for his kindness in allowing the society to inspect the ruins of Strata Florida, and to his agent, Mr. Hughes, for his courtesy in attending on them; and concluded by hoping that he should very soon have an opportunity of enjoying a repetition of the visit. (The very rev. gentleman was loudly cheered on resuming his seat.)

John Hughes, Esq., Lluest Gwilym, Local Secretary for Cardiganshire, seconded the motion, which, having been put from the chair, was carried *nem. con.*

The Dean of Bangor said he had great pleasure in proposing a vote of thanks to those persons who had contributed objects of antiquity for inspection during the meeting. If it were necessary to say anything, he would say that to appreciate them they must be seen; and those present having seen them, and no doubt appreciated them, he need not trouble them with any observations. Besides, he had to cross a certain ferry [Aberdovey] on his way home at a certain hour that day; he had therefore no time to make any lengthened discourse; but if any kind friends would accompany him to the aforesaid ferry, he should feel great pleasure in turning round, after he had got over, and making them a speech. (Laughter.) As it was, he must bid them a hearty farewell. (The very rev. gentleman then left the room amidst loud cheers)

Thomas Allen, Esq., said he had been requested to second the motion proposed by the very rev. gentleman; and his brevity would be an excuse for his saying one word. It was this;—he hoped that those, who had the good of the society at heart, would not allow all their energies to be expended at these annual meetings, as, if they did, little good would be done. (Hear, hear.) The best

thing they could do, after leaving the meeting, was to look about them in their several localities, with energetic zeal, for objects worthy of being observed; and the remarks they heard at these meetings would operate as magnifying glasses in their search for antiquities. If they did that, there would be found antiquities worthy of note, and they could then, at their next general meeting, give much important information. (Cheers,) He hoped each member would not consider his duties ended with this meeting, but that he would bear in mind that carefully looking for objects of antiquity was his duty, and that he would stimulate the exertions of those gentlemen, a vote of thanks to whom he had now the honour of seconding. (Cheers.) The motion was then put and carried.

The SECRETARY said, before the meeting separated he must call their attention to a Society which was senior to theirs; he alluded to the Society for the Publication of Welsh Manuscripts. That Society had been the means of giving to the world very valuable documents; but he was sorry to say it was not supported as it deserved. He thought it a duty incumbent on all Welsh antiquaries to lend their aid to that Society. The next volume would contain the life of St. Beuno. The printing of those volumes was executed by Mr. W. Rees; and, as specimens of typography and execution, they would reflect great credit even on the London press. He thought it right to call their attention to this Society.

Sir STEPHEN R. GLYNNE having left the chair, it was taken by the DEAN of HEREFORD.

D. EDWARDES, Esq. Mayor of Aberystwyth, came forward and said that, having the honour of being the Mayor of the town, he had been requested by the Inhabitants to say how much they were gratified at the visit of the Society, and honoured by their town having been chosen as the place to hold the first meeting of the Association. He could not doubt that great good would result from this visit, in awakening them to the value of the many interesting relics which abounded in the neighbourhood. He could safely assure them that whatever town they visited on any future occasion, they would not find there more ardent friends than those they left behind them; and in the name of the inhabitants of the town he thanked them most cordially for their visit, which had proved so interesting and successful. (Cheers.) He had great pleasure in moving, therefore, that the thanks of the meeting be given to the President, Committee, and Officers of the Association, for their exertions on this occasion. (Cheers.)

The Rev. J. EVANS felt great pleasure in seconding the motion.

The DEAN of HEREFORD said it was not necessary to go through the form of putting that motion to the meeting, as he was certain they all felt alike. (The motion was then carried amidst the loudest acclamations.)

The DEAN of HEREFORD, addressing the President, said it gave

him the greatest pleasure in being the organ of conveying to him the thanks of the meeting, which had been so delightfully proposed, and so heartily responded to.

Sir STEPHEN R. GLYNNE returned thanks. On his own behalf, and on that of the other officers of the Association, he had to tender their best thanks, for the kind manner in which the vote had been proposed and agreed to by the meeting. He might say for himself and for all the other officers, some of whom had worked most zealously and indefatigably, and had sacrificed much time in forming the Society, that for any trouble they had taken, they had been amply repaid by the satisfactory manner in which that meeting had passed off, and he must say that it was mainly owing to the kindness that had been shown them, that this success was to be attributed. They had had a most auspicious beginning; indeed, if they had not, they could not have hoped for success. For the kind feeling shown by the inhabitants of the town, and especially for the valuable assistance afforded by the Local Secretary and Committee, in making arrangements for their reception, they were greatly indebted; he had, therefore, great pleasure in proposing that the thanks of the meeting be given to the Mayor, the Vicar, the Local Secretary, and Local Committee, and the Ladies and Gentlemen of Aberystwyth, for the great kindness they had shown them. (Loud cheers.)

The Rev. H. LONGUEVILLE JONES had great pleasure in seconding the motion. As an officer of the Association, he should be guilty of neglect, if he did not give his especial thanks to the Local Secretary and Committee, for their great and successful exertions. To them was the credit due for the arrangements, and especially to the Local Secretary. When he (Mr. J.) came down to Aberystwyth he found all the arrangements so complete, that he might have stayed away till the meeting commenced; in fact, nothing had been left undone. The reception given them by the inhabitants and visitors was most gratifying, and would form an excellent precedent to go upon in their visits to other towns. He felt great pleasure in seconding the motion. (Cheers.)

The DEAN of HEREFORD said he could not put the motion to the meeting without offering his humble thanks to those gentlemen who had had the conduct of the arrangements, and owing to whom the meeting had passed off so well. He knew very well the trouble of managing such things, from having been engaged in them himself, and how difficult it was to foresee what would be required in conducting a meeting like that. It was, therefore, impossible for him to express the strong admiration he felt at the manner everything had been carried on. (Cheers.)

The motion was carried with acclamation.

JOHN DAVIES, Esq., Pantyfedwen, on behalf of the Local Committee, rose to acknowledge the honour. He could assure them that thanks were not needed, as they had done nothing but their

duty: it had given them the greatest pleasure to find that their exertions had met with the approbation of the meeting. (Cheers.)

Sir STEPHEN GLYNNE then resumed his seat.

The DEAN of HEREFORD said that there were two persons to whom their thanks were especially due, since they had been the chief instruments in establishing the Cambrian Archæological Association. He alluded to the Rev. John Williams, Perpetual Curate of Nerquis, and the Rev. H. Longueville Jones. They were greatly indebted to them, not only for the gratification they had received at this meeting, but also for the journal, the *Archæologia Cambrensis*. He had, therefore, great pleasure in proposing the thanks of the meeting to the General Secretaries and Editors of the Journal of the Association. (Cheers.)

EDWARD ROGERS, Esq., Stanage Park, seconded the motion, and said they must feel indebted to those gentlemen. He would take that opportunity of thanking the Association for the honour conferred by electing him one of the Vice-Presidents. He fully believed that this Association would do much towards the discovery and preservation of things, which would otherwise have remained unknown or have been destroyed. (Cheers.)

The motion was put and carried amidst loud cheers.

The Rev. H. LONGUEVILLE JONES said, he had the less hesitation in rising to return thanks, as the merits were not on his side; for, if it had not been for his worthy colleague, that Association would not have existed. It might be new to some to know that the *Archæologia Cambrensis* was first started by two poor clergymen, one of them with only a very small benefice, the other without any whatever: they had continued it for some time, and the ultimate result of it had been that Association. He claimed no merit for himself, being merely an humble instrument; his colleague was the head, he was only the arm. It was gratifying to him to find that their efforts had been approved of. (Cheers.) On behalf of his colleague and himself, he returned them his most hearty thanks. (Cheers.)

The PRESIDENT then announced that the meeting of 1847 was closed.

During the meeting the sum of five pounds was voted in aid of a subscription for purchasing a considerable number of early incised and sculptured slabs and coffin lids, found during the recent demolition of the old church at Flint. These valuable relics are to be deposited in a Museum for National Antiquities and objects of Natural History, which it is in contemplation to establish in the county of Flint.

The complete list of Members and Officers of the Association, with the regulations as voted at the general meeting, will be printed as soon as the returns can be completed, and forwarded to each Member. Meanwhile application is recommended to be made without delay, to one of the General or Local Secretaries, by all per-

sons desirous of becoming members, in order that the list may be as complete as possible. Care should be taken to give names and addresses with accuracy.

In consequence of an addition to the first rule of the Association, stating that "*no pecuniary subscription is required of any Member, but contributors of one pound per annum or upwards, to the funds of the Association, will be entitled to receive the publications of the Association in return,*" nearly all the Members present immediately lodged donations in the hands of the Treasurer.

The sums of £46 13s. 6d. and £26 10s. were subscribed for the restorations of Clynnog Fawr and Llanbadarn Fawr respectively, before the meeting was dissolved.

Correspondence.

EXTRACTS FROM J. LLWYD'S MSS.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I send you the following extracts from the MSS. of the late Rev. J. Llwyd, illustrative of various points connected with Flintshire and Denbighshire:—

"June 9th, 1774. Employed people to open the remainder of a tumulus in a field called Kefrydd, not far from Tommen y Faerdre, in Llanarmon. When Mr. Pennant and I came there, we found they had demolished one urn that morning; that which was found whilst we were present, was of unburnt clay, full of calcined bones, and undoubtedly bones, ashes, &c. converted into more earth; its circumference at the base, two feet two inches, at the projecting part two feet two inches and half, the height eight inches and half. It lay with its face downwards upon a flat rude stone. Over it lay a covering of exceeding fine mould, over that a large flat stone, supported at each end by other stones, to prevent its crushing the urn to pieces. I saw in this tumulus several human bones uncalcined. N. B. Great part of this tumulus had been before mixed with lime, and carried off for the purpose of manuring the field. By the information of the proprietor of the land, several urns and several skeletons went into the compost."

"On a stone on the east side of Llanverres church, is

I. D.
S. T. D.
1650

said to commemorate Dr. John Davies, author of the *Dictionary*, a weaver's son, of that parish, who is said to have rebuilt the east end of the church at his own expense."

"June the 8th, 1774. Copied the following inscription from the * * *East* gable end of Vale Crucis Abbey:—

'+ Adam A M . . D. M. S. fecit
hoc opus pace B. quiescat
Amẽ.
N. D.'

Viz.: Adam A. Maeloris dominus fecit hoc opus pace beate quiescat (quære an *amin* or an *amen*), N. D. probably 1500."[1]

"On a stone in Llangollen-bridge, 'Rondle Reade, 1656, Mason.'"

Aug. 30th, 1847. I remain, &c., A. Ll.

HUMPHREY LLWYD.

To the Editors of the Archæologia Cambrensis.

Gentlemen,—At the first sight of E. P.'s query about the Humphrey Llwyd, who obtained the extraordinary honour which is mentioned at p. 280 of your last number, I concluded that it must have been the celebrated antiquary of that name, and the more so as he was likely to have been then in the way of the Court, by having married a Peer's daughter, and by his being a member of Parliament. This eminent scholar, however, is everywhere said to have died in 1568, at the age of forty-one, and unless there is an error in one of the dates, he could only have been an infant in the 19th of Henry VIII., when the grant was made. See Pennant's *Tour in Wales*, vol. ii. p. 256; Owen's *Cambrian Biography;* and Sir S. R. Meyrick's *Heraldic Visitation of Lewis Dwnn*, vol. ii. p. 87.—Your obedient servant,

Sketty Hall, July 3rd, 1847. D.

CROMLECHS, &c. IN PEMBROKESHIRE.

To the Editors of the Archæologia Cambrensis.

Gentlemen,—Knowing your anxiety to obtain information, however brief, concerning the nature and localities of British remains in Wales, I send you the following list of some of the monuments in this county:—

There is an inscription, surmounting a cross, on a stone which is now used as a gate-post, on a farm called Pen Arthur, near St. David's, in the occupation of Mrs. Roberts. The stone was found in a moor not far distant from its present locality. The tradition current among the country people is, that the stone commemorates a battle fought in the neighbourhood, about some lands to which the cathedral of St. David's laid claim.

In the parish of Nevern, near Newport (Trevdraeth), Pembrokeshire, there are two magnificent cromlechs, namely,

1. Llech y Drybedd, about two and a half miles north-east of Nevern church, on *Tre Icert* farm. It is supported upon three short upright stones. The incumbent stone is of a bluish, or a hone-colour, hue, and knives and penknives are sharpened upon it. It is about forty feet in circumference, and its thickness from three to four feet.

The vignette in the title-page of Fenton's *History of Pembrokeshire*, is a drawing of it by the late Sir Richard Hoare; but there instead of the incumbent stone dipping north-west, it dips south-east.

In a field on the west there is a stone called *Maen y tri-etivedd*, the stone of the three heirs.

2. Coetan Arthur, on *Pentre Ivan* farm, about two and a half miles south-east of Nevern church. Mr. Fenton says, that Sir Richard Hoare thought the cromlech, or temple, (?) at *Pentre Ivan*, surpassed in size and height any he had seen in Wales or England, Stonehenge and Abury ex-

[1] We quote the above inscription for the sake of the first word it contains, viz. Adam; because, though the remainder of it, as given by Mr. Llwyd, is not quite correct,—and indeed if that eminent and careful antiquary had not used a telescope, as we ourselves did, we doubt whether he could have read the inscription with anything like certainty,—yet it fixes the reading of the name Adam, about which we were suspicious, from some other observer having read it Anian. The word *East* was no doubt a slip of Mr. Llwyd's pen.—Edd. Arch. Camb.

cepted. It was formerly in a circle of rude stones, one hundred and fifty feet in circumference.

The incumbent stone rests upon two of columnar form, tapering to a point, with an intermediate one, which does not quite reach the south end. The most elevated supporter is above eight feet high, the lowest seven feet. The top stone is of immense size, and much thicker at one extremity than the other. It is eighteen feet long, nine feet broad, and three feet deep at the heavier end.

In the adjoining field, about one hundred or one hundred and fifty yards north-east from the above cromlech, is a huge recumbent stone, evidently intended for an altar; but broken in the act of being lifted, or hoisted, up, At one point, or end, of the stone, there are two large holes, scooped apparently with the intention to place poles in them to lift up the stone, or to support the stone when lifted up; and close at hand there is a rock, or a rock-like stone, with large holes made in it, apparently to rest the ends of the poles in them, whilst the stone was being lifted up.

Not far from *Pentre Ivan*, now a farm-house, on the road that leads to *Ty canol*, there are the remains of a curiously pitched way, called the *Causeway*, which tradition says formerly led to the cromlech. The present remains are about half a mile from the cromlech.

In the parish of Trevdraeth, or Newport, Pembrokeshire, there is a beautiful cromlech; but not so large as the one on *Tre Icert* farm. It is close to the town, about two miles west from Nevern church, in a field, on the left hand of the road leading from Newport to Berry Hill, and about two hundred yards from the Nevern river.

About half a mile from Newport, on the Fishguard road, in a field adjoining the road, and near a bridge, there are very curious druidical remains. It is a small chamber formed of massive stones, placed around it something in the shape of the radii of a wheel, having incumbent stones resting upon them; but whether these stones cover a grave, or form a *sanctum sanctorum*, or a place to initiate candidates in the rites or mysteries of druidism, or what they were, I will leave others to judge.

Pembrokeshire must certainly have been a land of the Druids; for no county in Wales can boast of so many cromlechs. It would be desirable, indeed, to have a list, as well as a drawing, of them; and the mighty cromlech on the farm of *Longhouse*, near *Trevein*, in the parish of Llanrian, is one of the most stupendous of any of them.

There is a cromlech, also, in a field near Stone Hall, in the parish of St. Lawrence, from which the ancient house of the Wogans, now no more, no doubt took its name. One end only of this cromlech is supported; and it is so large that one is astonished at the strength that must have been used to lift up even this one end of it.

Besides these there are cromlechs in the following parishes in this county. Parish of Mathry, at Glandwr and Longhouse; and parish of St. Nicholas, at Trellys and Ffynnonddrudian.

Yours, &c.,

Nevern, Sept. 1st, 1847. Tegid.

[We hope to be able to give representations of the inscription mentioned above, and also of some of these cromlechs, at a future period. We should be curious to compare them with the cromlech, or reputed cromlech, at Hen Blas, in Anglesey, which is a sort of Pelion and Ossa affair. — Edd. Arch. Camb.]

MOLD CHURCH.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,— The inscription

FVNDAMENTVM
ECCLESIÆ CHRISTVS
1597
W. AS: EPS.

mentioned in your last number, as having been lately found on a stone in Mold Church, was first discovered in the year 1783. It is supposed to refer to the erection of the south aisle; and yet an earlier prelate, that is, Bishop Wharton, is said to have been a considerable benefactor to that part of the church, and his arms are still, I believe, on the wall of the said aisle. On the subject of these arms, Brown Willis communicated the following information to the Rev. Dr. Wynne, of Tower, in the parish of Mold:—

"Whaddon Hall, 1758.

"Dear Sir,— As to Bishop Wharton, you may assure yourself, that it is his arms in your church of Mold; for the hands conjoined or clasped, are part of the bearings of the family of Purefoy or Perfoy.[1] We have in this county a very ancient family of Purefoy, and I am pretty sure, they quarter them, though their common arms are three stirrups. Also, Mold Church by the fabrick appears not to be so ancient as Bishop Lancaster's time. And we have scarce an instance in his time of bishops being buried in parish churches. They were interred mostly in convents, if not in cathedrals. And as they were generally principals of religious houses, which they held in commendam with their bishoprics, I am fully satisfied that Bishop Robert Lancaster was possessed of some convent, though I could never find of what place."

Perhaps the right way to reconcile these seemingly contradictory accounts would be to say, that Wharton designed the south aisle, towards the building of which he was also the principal contributor; but that the work was not actually commenced until the time of Bishop Hughes, some years later.

The north and middle aisles were built at a much earlier date. Ab Shandin, who was vicar of Mold before 1506, is stated to have glazed two of the windows in the north aisle. In pulling down the old tower in 1768, a curious image was discovered near the foundation, which the worthy vicar, however, in his excessive horror of popery, immediately consigned to destruction. The present steeple was erected in 1773, at an expense of nearly £2000.

Can any of your readers point out the exact spot in the parish of Mold, where *Capel y Spon* was situate, of which a small part of the wall is said to have been standing in 1698–9? Unde derivatur Spon?

Yours, &c.,

Aug. 31st, 1847. AB ITHEL.

CARN LLECHART.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,— Will you be kind enough to permit me through your medium to request some of the antiquaries of Swansea and its neighbourhood, to forward you a description, and whatever account may be procurable, of CARN LLECHART. It will be found on the hill side, near the top ridge,

[1] Wharton was also called Parfew or Perfew. He was consecrated Bishop, A.D. 1536, and was translated from St. Asaph to Hereford, A.D. 1554.

indeed, of MYNYDD MAEN COCH, in the parish of Llangyfelach. From Swansea, the way to it is up the vale to Pontardawc, and then a lane on the left may be safely followed for a mile or so; a question addressed to the first cottager will then put the tourist right in the way of the circle, which he will find in a state of almost perfect preservation. If my friend GEO. GRANT FRANCIS, Esq. would give a day to this good work, he would at once secure to himself a day's gratification and serve the cause for the promotion of which you so devotedly and successfully labour.

I am, Gentlemen, yours truly,

Grove Place, Manchester, 21 Sept. 1847. D. RHYS STEPHEN.

Miscellaneous Notices.

ARCHÆOLOGIA CAMBRENSIS.—We are sorry to inform our readers that the whole stock in hand of the following numbers of this work, viz., No. III. and Supplement, and No. IV., have been destroyed by fire in a calamitous conflagration which occurred lately at our Binders. By this misfortune, independently of the heavy loss sustained by the Editors, they are *for the present* unable to furnish any copies of Vol. I., more than one-half of which has thus irremediably perished. Subscribers having *clean* copies of Vol. I., or of any of the three numbers specified above, may obtain a good price for them on application to the Publisher. It is believed that not more than a dozen copies of Vol. I. are now in the market.

NERQUIS.—A coffin-lid entire and part of another, each ornamented with a cross fleuri, were lately discovered in a horizontal position, above a window on the north side of Nerquis Chapel. The incisions, however, have been so much chiselled out, that it would be difficult now to obtain a good impression of them. Lower down, embedded in the same wall, was found the fragment of another slab of a smaller size, distinctly inscribed with an encircled cross of a plainer pattern. These stones appear to have belonged to a former edifice, but whether here or elsewhere, it would not be easy to conjecture, there being no tradition which might help us out on the subject. There was found, moreover, in the same chapel, behind a pew in the east wall, south of the altar, a recess about a foot square, at the bottom of which is the figure of a human face, roughly carved on a block of free-stone. These discoveries were made in consequence of some alterations which it has been deemed necessary to effect at the above chapel.

MUNICIPAL RECORDS.—The Antiquaries of Wales would be doing good service if they were to occupy themselves, where opportunity served, in examining the ancient municipal records and documents of their several districts. Much light would undoubtedly be thrown upon the history of this country by such researches.

BASINGWERK ABBEY.—Can any of our correspondents help us to the derivation of the name BASINGWERK or BASINGWERKE? We find BASING and BASINGSTOKE in Hampshire, and BASINGHALL in London.

OFFA'S DYKE.—It would give us pleasure to hear of any of our correspondents undertaking to examine carefully the doubtful portions of this great work, and we should be happy to assist them in mapping the whole. The Ordnance map will be found of use in this undertaking.

CAMBRIA ROMANA.—The county of Cardigan is now added to those which are at present under careful survey for their Roman remains. Cor-

respondents are wanted in Pembrokeshire, Glamorganshire, and Brecknockshire.

ARMS OF CADWALADR.—Is there any authority for the following blazon attributed to King Cadwaladr, (*Guillim*, p. 91,) viz.: "Azure, a cross patée on three limbs, fitched on the lower limb?"

Reviews.

1. ECCLESIASTICAL ANTIQUITIES OF DOWN, CONNOR, AND DROMORE; consisting of a Taxation of those Dioceses in 1306, with Notes and Illustrations. By the Rev. W. REEVES. Dublin: HODGES & SMITH, 1 vol. 4to. 1847.

A learned work, like that now before us, does credit, not only to the author, but also to the literature of that country in which it is produced. The vacuum complained of by English antiquaries, when examining into the early history of Ireland, is by this partially and most satisfactorily filled up: and we find in the present volume, a mass of curious information, which is of great interest to us as strangers, but must be of considerable value to those who are acquainted with the localities mentioned. We wish that we could see the Taxation of the Welsh Dioceses re-edited and illustrated as amply as this is: there is great want of such a good work, and we should be glad to hear of the Ecclesiastical Authorities of Wales lending their sanction to such an undertaking.

Mr. Reeves commences his work by an introductory dissertation on the Taxation itself: on the time and mode of its compilation. He then explains and comments upon his references; and adds a fac-simile of the MS. of the Taxation itself. The text of this MS. is given in the original Latin, and in English; accompanied by a body of notes much more copious than the text itself; and followed by an appendix occupying 268 pages out of the 436 of which the volume consists, with a copious index.

In these notes, and in these supplementary papers, the author has shewn himself a diligent and profound antiquary; and he sets a striking example of what may be accomplished by one labouring, as he observes, "under great disadvantages,—a hundred miles from Dublin,—and in the midst of parochial engagements, which allowed of only occasional snatches for making the necessary enquiries."

The information contained in the following extracts from the opening paper of the appendix, an History of the Diocese of Down, will induce many of our readers, we hope, to render themselves possessors of this standard Book of Reference:—

The diocese of Down, in its present extent, is a collection of smaller sees, which have been reduced to the condition of parishes, and of districts, which, in primitive times, were not assigned to any diocese. The same remark applies to Connor, and most of the larger dioceses of Ireland. A moderate acquaintance with the ancient ecclesiastical records of the island is sufficient to impress the mind with the conviction that episcopal ordination was very frequent in the primitive Church of Ireland, and that in raising ministers to the office of bishop, respect was rather had to their qualifications in piety, learning, and zeal, than to the claims of the district over which they were placed: it being more the object to secure to the Church the perpetuity of orders, than to parcel it out into accurately defined dioceses. Hence when Nennius, writing in the ninth century, sums up the labours of St.

Patrick, by ascribing to him the foundation of three hundred and sixty-five churches, the consecration of above three hundred and sixty-five bishops, and the ordinations of three thousand presbyters, he must, after making all due deductions on account of the exaggerating spirit of the age, be understood as recording a prevalent impression that bishops were very numerous in Ireland during the life-time of her apostle, and that the numerical proportion which they bore to the presbyters was much greater than in after times. The Tripartite Life of St. Patrick, which was probably written in the ninth or tenth century, increases the number of bishops ordained by St. Patrick to three hundred and seventy: of priests to five thousand; and of sacred edifices, founded by him, to seven hnndred. On the estimate given by Nennius, the learned author of the "Defence of Diocesan Episcopacy," places but little dependence: yet he observes, "supposing these holy bishops had been all of Ireland, yet there is no need of so many cathedrals for them; for they lasted four reigns, which make up a hundred years. And though all the bishops' seats in Ireland had not been above fifty, they might easily have afforded three hundred and fifty saints in the compass of a hundred years." Bishop Lloyd suggests: "Perhaps the meaning might be, that beside those thirty bishops which *Patrick* ordain'd for the bishops' sees, he also ordain'd as many suffragans as there were rural deanries, in each of which there were eight or nine parish-priests, taking one deanry with another."

But the most ancient and valuable authority on the subject is the "Catalogus Sanctorum Hiberniæ," which Archbishop Ussher first published, as he found it in two manuscript copies. It commences thus: "Primus ordo Catholicorum sanctorum erat in tempore Patricii. Et tunc erant episcopi omnes clari et sancti et spiritu sancto pleni CCCL. numero, ecclesiarum fundatores. Unum caput Christum, et unum ducem Patricium habebant: unam missam, unam celebrationem, unam tonsuram ab aure usque ad aurem, sufferebant. Unum Pascha, quarta decima luna post æquinoctium vernale, celebrabant: et quod excommunicatum esset ab una ecclesia omnes excommunicabant. Mulierum administrationem et consortia non respuebant: quia super petram Christum fundati, ventum tentationis non timebant. Hic ordo sanctorum per quaterna duravit regna, hoc est, pro tempore Læogarii, et Aila Muilt, et Lugada filio Læogarii, et Tuathail. Hi omnes episcopi de Romanis, et Francis, et Britonibus, et Scotis exorti sunt."

—The great frequency of bishops in the system of Church government introduced by St. Patrick is attributable to various causes. Christianity made rapid progress in Ireland under the labours of that missionary; and it is well remarked by Dr. Lanigan, "that although Christianity was not propagated in Ireland by the blood of martyrs, there is no instance of any other nation, that universally received it in as short a space of time as the Irish did." This sudden accession of great numbers to Christianity, and the prospect of their increase, would naturally suggest the advantage of supplying abundant means to answer the demands which were likely to be made upon the ministry. Further, the civil condition of the country might have contributed to this large proportion of the higher order of the clergy. The island was subdivided into a great number of petty principalities, which were grouped into two great confederacies, called Leth Cuin, which was the northern half, and Leth Mogha, which was the southern. And thus, while these two primary divisions led to the establishment of the two original archbishoprics of Armagh and Cashel—Emania, near Armagh, having been the seat of the northern dynasty; and Cashel the seat of the southern,—the suffragan bishops were regulated by the tributary principalities, and had jurisdiction equal in extent to the temporal sway of the ruler. The same principle prevailed in England, in the seventh century, although it led to very different results; for it appears by the account given in Bede of the Council of Herutford (Hertford or Hereford) that there were not above seven bishops in all the Heptarchy, or seven Saxon kingdoms: so that, in that age and country, a kingdom and a diocese were almost commensurate. At that synod it was ordained, in the ninth canon, "ut plures episcopi, crescente numero fidelium, augerentur:" and it has been the carrying out of this principle which has caused the diocesan distribution of England to run in the opposite course to that of Ireland, so that while the sees of the latter have been continually on the numerical decrease, those of the former have been on the increase; and while Ireland's hundred have been reduced by law to twelve, those in the sister country have multiplied four-fold. It was, as Bingham observes, the distinguishing feature between countries early converted, and those at a later period, that the dioceses of the former were much more numerous and circumscribed. Thus, in Asia Minor, which extended 630 miles in breadth, and 210 in length, there were four hundred dioceses; while, in

Germany, which was of greater extent, there were but forty bishoprics, because Christianized at a much later period. In Poland there were only thirty, and in Russia but twenty-one. In Palestine, again, whither, as to the first field of Christianity, one would naturally look for the earliest specimen of diocesan distribution, there were, within the bounds of 160 miles, forty-eight bishoprics. Amongst these was partitioned a country, which shortly before the Roman Invasion possessed two hundred and forty cities and villages, the smallest of them containing a population of 15,000 souls. In Italy, also, within the territory of Latium, which was not above 60 miles in extent, there were between twenty and thirty bishoprics, many of them not above five or six miles asunder. Even in Ireland, until comparatively recent times, there have been some independent bishoprics so small, that were the whole island distributed into sees of similar extent, their number would approach to that which prevailed in early ages. The diocese of Kilmacduagh, which had a distinct bishop in 1523, contains an area of no more than 130,000 statute acres. Kilfenora, which was governed by a bishop of its own until 1642, contains but 136,000 statute acres. The diocese of Waterford, which is only 13 miles by 9, was founded in 1096, for the sake of the town of Waterford, and was governed by its own bishop till 1362. If Kilmacduagh, then, were taken as the standard of extent, Ireland would be divisible into one hundred and sixty dioceses; or if Kilfenora, into one hundred and forty-seven such; or if Waterford, into two hundred and fifty such. Ross had a bishop exclusively so lately as 1542, and Ireland would admit of ninety-four sees like Ross. And, to come down to our times, Dromore diocese, which was an independent see, and governed by its own bishop, until 1842, possessed no town with a population of more than 4,677 souls, yet it extended over but three baronies, or less than a ninetieth of the area of Ireland.

—About the commencement of the twelfth century the Irish Church was brought into a closer connexion with the Church of Rome than had previously existed, and to this it is probable that the intimacy of Gillebert, bishop of Limerick, with Anselm, the English Primate, largely contributed. Gillebert appears to have been very studious of effecting, throughout Ireland, an entire uniformity of religion, moulded after the model of the papal Church. In consideration of his zeal he was appointed papal Legate for Ireland, being the first who bore the office, and in that capacity presided at the Synod of Rath-Breasail. This council, which was convened in 1118, was attended by the two archbishops of Ireland, by bishops, and clerics of various ranks, as also by distinguished laics. The great object in hand seems to have been the distribution of Ireland into regularly defined dioceses, and the endowment of the higher order of the clergy. It was decreed that, exclusive of Dublin, which was left subject to Canterbury, there should be twenty-four dioceses; twelve in Leth Cuin, the northern half, subject to the Archbishop of Armagh,—and twelve in Leth Mogha, the southern half, subject to the Archbishop of Cashel. Of the former, Connor and Dundalethglas were to be two. Dromore is not mentioned, it being contemplated to include it in Dundalethglas or Down. But it is remarkable that when the bounds of the several dioceses are laid down, no notice is taken of Down, so that Keating, who has preserved the particulars, observes: "The diocese of the Bishop of Dun-da-leathglas is not set out in the journal of this convention." But the truth is, that though its proper boundaries were not set out, it was included within the limits of Connor, and the boundaries which were assigned to Connor, embraced it and Dromore as well as Connor, following the north-eastern coast from Benyevenagh in the county of Derry, to Newry, in the county of Down; as will be shown when the diocese of Connor comes under consideration. Thus one extreme begat another, and the numerous little sees of ancient times were swallowed up in one great diocese, which even exceeded, in extent, the overgrown unions of modern days. To this union of the sees St. Bernard alludes, in his Life of Malachi, where, having related his resignation of the primacy, he proceeds to say, in reference to his former charge at Connor:—"ad suam parœciam redit. Non tamen *Connereth*, et audi causam dignam relatu. Diœcesis illa duas fertur habuisse antiquitus Episcopales sedes, et duos extitisse Episcopatus. Id visum melius Malachiæ. Itaque quos ambitio conflavit in unum, Malachias revocavit in duas, partem alteri Episcopo cedens, partem retinens sibi, et propterea non venit *Connereth* quod in ea jam Episcopum ordinasset, sed *Dunum* se contulit, disterminans parœcias, sicut in diebus antiquis." This statement, which is true to a certain extent, must be taken with some limitations, and the "antiquitus" of the writer be confined to a term of twenty years, ten of which were passed by Malachi himself in the occupation of these two united sees. In the year 1117, according to the Four Masters, died Maolmaire, Bishop of Dundalethglas, and Flann O Scula, Bishop of Connor: and on

their decease, the new Bishop of Connor held both sees; but this was only until 1124, when Malachi was elected to Connor. In 1134 he was appointed to Armagh, and his successor at Connor continued to hold both sees till 1137, when Malachi retired from the primacy, and, as he could not dispossess the Bishop of Connor of his proper see, took from him the see of Down, or rather placed himself in the unoccupied seat. To the move which was made, about the beginning of this century, it is that we are to attribute the change of names in the ancient sees of Ireland, whereby, instead of the old cathedral names, they assumed territorial appellations. Thus the Bishop of *Dundalethglas* became Bishop of *Ulidia;* the Bishop of *Connor* became Bishop of *Dalaradia;* and the Bishop of *Dromore* Bishop of *Iveagh*. And this new nomenclature continued, for some ages, among the natives, until by degrees it died away, and all the dioceses of Ireland resumed their old cathedral names, with the exception of Meath and Ossory, which still retain their territorial designations.

2. An Inquiry into the Difference of Style observable in Ancient Glass Paintings. By an Amateur. 2 vols. Oxford: J. H. Parker. 1847.

These two beautiful volumes, though not produced with their author's names on the title page, are understood to proceed from the able pen and pencil of Mr. Winston, a gentleman well known for his researches in this branch of antiquarian lore. One volume contains the text of his remarks, with many illustrations, the other consists entirely of plates; and, like all Mr. Parker's publications, they are got up in first-rate style, illustrated with great skill, and without any sparing of expense.

From the extent to which these valuable observations extend, we cannot pretend to give anything like a detailed account of them to our readers. Suffice it say, that the author treats of the ancient and modern methods of painting and staining glass; that he comments on, and distinguishes the various styles as co-œval with the styles of Medi-æval Architecture; that he adds some most valuable remarks and recommendations of his own; and that, in an appendix, he prints a translation of the Treatise on Glass Decoration by Theophilus. We cannot do better service to our antiquarian friends than to tell them that they *must* purchase this Work, as well as Parker's *Glossary of Architecture*, and his *Glossary of Heraldry*. They cannot get on without books of this kind.

But our extracts must speak for themselves as to the merits of Mr. Winston's book. In treating of the methods of making ancient windows, he says: —

There are three distinct systems of glass painting, which for convenience sake may be termed the *Mosaic method;* the *Enamel method; and the Mosaic enamel method.*

Of these the most simple is the Mosaic method. Under this system, glass paintings are composed of white glass,—if they are meant to be white, or only coloured with yellow, brown, and black,—or else they are composed of different pieces of white and coloured glass, arranged like a mosaic, in case they are intended to display a greater variety of colours. The pieces of white glass are cut to correspond with such parts of the design as are white, or white and yellow; and the coloured pieces with those parts of the design which are otherwise coloured.

The glass painter in the Mosaic style uses but two pigments;—a stain which produces a yellow tint, and a brown enamel, called *enamel brown*. The main outlines of the design are formed, when the painting is finished, by the *leads* which surround and connect the various pieces of glass together: and the subordinate outlines and all the shadows, as well as all the brown and black parts, are executed by means of the enamel brown; with *which colour alone* a work done according to the Mosaic system, can be said to be *painted*. The yellow stain is merely used as a colour.

It therefore appears, that under the Mosaic method each colour of the design, except yellow, brown, and black, must be represented by a separate piece of glass. A limited number of colours may however be exhibited on the same piece of glass,

by the following processes. Part of a piece of blue glass may be changed to green, by means of the yellow stain. The coloured surface of coated glass may be destroyed by attrition, or the application of fluoric acid; and the white glass beneath it exposed to view. This may of course be wholly or in part stained yellow, like any other white glass. Two shades of yellow may also be produced on the same piece of glass, by staining some parts twice over. But, unless he adopt one or other of the above-mentioned processes, the glass painter under the Mosaic system cannot have more than one colour on the same piece of glass. A variety of *tint*, or *depth*, may often be observed in the same piece of coloured glass, arising from some accident in its manufacture. Of this a skilful glass painter will always avail himself to correct as much as possible the stiffness of colouring necessarily belonging to this system of glass painting.

Under the Enamel method, which is the most difficult of accomplishment, coloured glass is not used under any circumstances, the picture being painted on white glass, with enamel colours and stains.

The Mosaic enamel method consists in a combination of the two former processes; white and coloured glass, as well as every variety of enamel colour and stain, being employed in it.

After disposing of the various styles and their discriminative marks, Mr. Winston comes to the modern application of the art. He observes:—

The first requisite in a painted window for a church is, of course, that it should be appropriate; that is to say, that it should be of a character suitable to a church, and not to a dwelling-house or secular building. I think also that it must be conceded, that in a Protestant church, it should be of a Protestant character, and accordingly free from those legends and symbols for which Protestants have neither reverence nor belief; and a third requisite is, that if possible it should be rendered subservient to edification or instruction. A good pattern window is no doubt always preferable to a bad picture window, and in large buildings an intermixture of both pattern and picture windows is generally desirable, but I think as a general rule that patterns should not be used to the total exclusion of pictures, unless this is rendered expedient by economy, or such other circumstances as have already been adverted to.

I do not suppose that there can be any prejudice at the present day, against the representation in churches of Scriptural subjects, or the portraits of saints. The established and recognised use of altar-pieces is of itself a sanction for the introduction of pictures into windows; and to portraits of saints there seems to be as little objection. They are merely the representations of persons distinguished in Church history, who, by their virtues, or services to religion, have earned a title to respect. No one can suppose that either portraits of saints or other scriptural subjects are introduced into a church with any other view than for the purpose of ornament, or possibly of example and instruction. But against the representation of unscriptural subjects, there is in Protestant minds a general and well-founded objection. And here an imitation of some of the older glass paintings may lead into mischievous error. In these, legends of saints which are wholly or in part fabulous, and incidents in ecclesiastical history which rest merely on uncertain tradition, are frequently found. To adopt these subjects is to give a sanction and currency to fiction; they should therefore be rigidly excluded, and cannot be justified by the authority of ancient examples. A strict adherence to the principle of giving no sanction to fiction, might possibly exclude some worthies whose claim to veneration rests on no certain ground, but patron saints, though their history may be apocryphal, have a claim which it would be hard to dispute.

As a general rule, however, it is evidently better to select for representation, prophets and apostles, or persons who have really deserved well of mankind; a rule, which by no means confines us to those who have chanced to gain the distinction of canonization, but gives free admission to the Protestant martyrs, and the Fathers of the Anglican Church. There are some objects, which though not legendary, are hardly of a Protestant character. The Romish veneration for relics gives to the instruments of the Crucifixion, such as the nails, the hammer, the ladder, the scourge, the crown of thorns, &c., an importance which Protestants do not commonly allow them, and therefore we should not affect it by giving them a prominent place in our designs.

Representations of God the Father, the Trinity, and the Holy Ghost, are much better avoided. They cannot by any possibility convey to us an adequate idea of these awful mysteries of the Christian religion, and may excite very false notions

in the minds of the ignorant, as well as supply materials for many a vulgar or profane jest. The same objection of course does not apply to the ordinary representations of our Saviour.

With regard to symbols, there may be much difference of opinion. My own is decidedly hostile to them. To some persons they are offensive, to most they are unintelligible, and in very few perhaps of those who do understand their meaning, are they capable of awakening any sentiments of piety or veneration. If any interest attaches to ancient symbols, it is an antiquarian interest; they are valued because they are old, and because they are witnesses to the religious feeling and modes of thinking of the age of which they are relics, and to which they carry back the imagination. But we know that the modern copies are an unreal mockery, the production not of a congenial mind, but a mere mechanical hand, and we turn from them with indifference or contempt. Unless we could revive the modes of thinking which rendered them interesting and impressive, symbols cannot be *better* than frigid and idle ornaments; and it may be questionable how far the employment of some symbols as mere *ornaments*, considering the peculiarity of their forms, can be justified on any principle of good taste.

If it should be thought that the objections which I have urged against symbols are without weight, I should still suggest that it is injudicious at the present day, when hostility to everything savouring of Popery has been awakened, to run the risk of raising a prejudice against so useful and appropriate a style of ornament as painted windows, by wounding this sensitiveness, even though we should think it excessive: no pretext should be afforded for a repetition of the quaint puritanical remark, that Popery can creep in at a glass window as well as at a door. There surely remains a sufficiently wide field for the exercise of the art, and for the choice of subjects, the representations of which can shock no man's opinions,—subjects which belong to all time, being founded on incidents universally admitted as true by the whole Christian world, and whose importance is irrespective of the adventitious circumstances of fashion or opinion. Abundance of these, rich in instruction and interest, and affording full scope for the skill and ingenuity of the artist, may be found in the parallelism between the Old and New Testaments,—the history of our Saviour's life,—His miracles,—most of the Parables,—the Acts of the Apostles, &c. Representations of such subjects cannot, I think, be without advantage. A picture is to the eye what language is to the ear; or rather it seems to convey an idea in a more lively manner, and will excite more atttention than a mere narration. Hence besides constituting splendid ornaments, painted windows representing scriptural subjects, may serve to refresh the memory,—to fix wandering thoughts,—to place a familiar idea in a new light,—to suggest some sentiment,—or awaken a spirit of enquiry. To produce such beneficial results, however, it is obvious that the painting should not be a mere conventionalism, or something incomprehensible except to the initiated; but that it should, as far as possible, be a faithful representation of truth and nature. Whatever subject is chosen, it should be treated by the glass painter in the same spirit as it would be by any other artist: that is to say, according to the best of his skill and information, and as if he were addressing himself to intelligent spectators, and not to the uncritical population of the middle ages, or to their immediate successors. As I shall recur to this topic, I shall only further remark, that what would be condemned on canvass, ought not to be admitted on glass. It is as unnecessary and foolish to continue in modern glass paintings the extravagant drawings, anachronisms, and absurdities, of the medieval glass painters, as it would be to imitate in a modern fresco the imperfect and rude execution of the Byzantine artists.

With regard to the introduction of armorial bearings into church windows, I think that the practice cannot be objected to on any stronger ground than that which has sometimes been made to the insertion of the donor's name, or any allusion to it. The objection is an over-refined one, though of very old standing. It appears to be founded on a morbid humility, which is not acted upon in other cases, and if followed up, would exclude monuments from our churches altogether. Armorial bearings only supply an additional memorial of the person who caused the work to be constructed, and in after times may be useful in establishing a date. In many ancient windows the existence of a shield of arms has contributed to determine the period of its construction. If armorial bearings are admitted at all, I see no greater impropriety in placing them in an east window than in any other; even granting, for argument's sake, that we are bound to regard the eastern part of an ecclesiastical edifice with peculiar reverence. Our Roman Catholic ancestors certainly had no scruples of this kind; for the insertion of coats of arms in the east

windows of cathedrals and churches is of far too frequent occurrence to be regarded as an exception to any general rule of exclusion: nor can the practice be considered as an innovation, and a departure from ancient propriety, since examples of it are quite as frequent at the close of the fourteenth century as at any other period, and possibly may be met with of a still earlier date.

The following cautions as to the treatment of specimens of ancient glass where they exist, will be found valuable:—

The ordinary effect of time in decomposing the surface of the glass, is a cause of decay which we cannot, and indeed should not, attempt to counteract,—for the remedy would in all probability prove worse than the disease. But glass paintings are subject to other and more serious injuries, which a little care and judgment may prevent. From wilful and wanton destruction, it is true there is little to be apprehended. The iconoclastic mania has happily passed away; the most zealous reformer sees in an ancient picture only a specimen of ancient art, though its subject abstractedly considered may be one to which he entertains the most profound antipathy; and as for the mischievous attacks of the childish and ignorant, they may be effectually resisted by an external wire guard. The great danger to which a glass painting is exposed, arises not from these sources, but either from neglect, or, from well-intentioned, but mistaken zeal for its preservation and restoration.

It is difficult to say which of these evils is the more to be deprecated. There can be no doubt that innumerable glass paintings have already perished or become mutilated through the neglect to keep their leadwork and saddle-bars in repair, or to defend them against injuries from without by a wire guard; and that many others are at present in jeopardy for want of similar precautions: but I am sorry to add that an almost equal amount of damage has accrued to these works, in many cases, either through *restorations* conducted on false principles, or their unnecessary removal from their original situations into other windows.

Painted glass loses so much of its interest and value in every respect, when torn from its original position, that this measure should never be resorted to unless for the purpose of better preservation. It may sometimes be advisable to collect into one window all the little fragments of painted glass scattered about a building, with the view of protecting them there with a wire guard; but the removal of ancient painted glass from one window into another, merely for the sake of improving the general appearance of the building, appears to me wholly unjustifiable.

The injury thus committed is however trifling in comparison with that arising from such *restorations* as are founded on the desire of converting a ragged looking and mutilated glass painting into a sightly ornament. The restoration (as it is termed) of an ancient glass painting to its pristine beauty, would, in the majority of cases, be more truly designated the premeditated *destruction* of an original work.

3. Numismatic Illustrations of the Narrative Portions of the New Testament. By John Yonge Akerman, F.S.A. 1 vol. 8vo. London: J. R. Smith. 1846.

This is a most useful work for the Biblical as well as the numismatic student, and is illustrated in the spirited manner which distinguishes most of Mr. Akerman's works. It treats of the Jewish and Græco-Roman coins in any way appertaining to the pages of the New Testament; and the historical descriptions and remarks, appended to each coin, convey in a lucid manner much valuable, and often new, information. We subjoin the following extracts as good examples of the rest of the work, which we recommend to all who are fond of numismatic enquiries:—

"*A penny a day.*"—Matt. xx. 2. The penny here mentioned was the *denarius*, which, at the time of our Lord's ministry, was equivalent in value to about sevenpence half-penny of our money. With the decline of the Roman empire, the denarius was, by degrees, debased; and, before the time of Diocletian, had entirely disappeared, or, rather, had ceased to be struck in the imperial mints; but this emperor restored the coinage of silver, and denarii were again minted, though reduced in weight. This reduction went on after the division of the empire, until the denarius, once a very beautiful *medalet*, became a coin of very inferior execution, low relief, and reduced thickness and weight. On the model of these degenerated coins *some* of the types of our Anglo-Saxon money were struck, under the denomination of

penny, and of the weight of twenty-four grains: hence the term "penny-weight." The weight of these pennies declined before the Norman Conquest; and, in subsequent reigns, they were gradually reduced until the time of Elizabeth, when the penny in silver was a mere spangle, as it is in this day. The term "denarius" is yet preserved in our notation of pounds, shillings, and pence, by £. *s. d.* The relative value of money in ancient and modern times is a subject of much difficulty of illustration, and need not be discussed here; but it is worthy of remark, that in this country a penny a day appears to have been the pay of a field labourer in the middle ages; while among the Romans the daily pay of a soldier was a denarius.

"*Whose is this image and superscription?*" Although the money of Augustus was, doubtless, circulating in Judæa at this, and at a much later period, we may reasonably suppose that the denarius exhibited on this occasion bore the effigies of the Cæsar then reigning, namely, Tiberius. The titles of Cæsar and Augustus were common to *all* the Roman emperors, as their coins testify. The names of Caius (Caligula,) and Tiberius, being given in a contracted form, the former denoted by C only, the latter by TI, as in the example here given, while the word CÆSAR is given at length. There is a denarius of Tiberius much more common than all the rest, and the numerous examples yet remaining, and repeatedly found in almost every country included within the Roman empire, shew that this particular type must have been struck more frequently, and was in more general circulation than the others. It is extremely probable, therefore, that the coin submitted to our Lord's inspection was of this common type. The engraving here given is from an unusually fine specimen. It bears on one side the portrait of Tiberius, with the legend TI*berius* CAESAR. DIVI. AVG. F. AVGVSTVS. i.e. *Tiberius Cæsar, Son of the Divine Augustus.* The reverse has a seated female figure, holding the hasta and an olive branch, the legend being a continuation of emperor's titles, PONTIF*ex* MAXIM*us*.

The reply to the question, (*οἱ δὲ εἶπαν αὐτῷ* ΚΑΙΣΑΡΟΣ;) is aptly illustrated by a small brass coin circulating in Judæa at this period.

The obverse has the type of a palm-tree with fruit, and the Greek numerals. L. ΛΘ. i. e. *λυκαβας λθ*, year 39, from the battle of Actium. The reverse bears an ear of corn, and the legend KAICAPOC, i.e. (money) *of Cæsar*, or *Cæsar's.*

"*And they shall fall by the edge of the sword, and shall be led away captive into all nations.*"—Luke xxi. 24. The fulfilment of this prophecy came to pass forty years after our Lord's ascension. The details of the destruction of Jerusalem are given at great length in Josephus, and are of course known to all readers. The city was defended with unparalleled obstinacy; upwards of a hundred thousand people are said to have perished in the siege and the final assault, of whom six thousand were burnt in the porch of the temple. Nearly a hundred thousand Jews were dragged away into miserable captivity, some to wear out their lives in hopeless slavery, others to furnish actors in the bloody sports of their merciless enemies.

The Romans did not fail to record on their coins the conquest of this unhappy country; and the money of Vespasian and Titus bears very significant types and legends.

It is a remarkable fact that the year of the consulship noted on the coins of Titus corresponds with that of the *year after* the destruction of Jerusalem, though coins of Vespasian occur which were minted in the actual year of the conquest.

History is silent as to the motives which influenced the Conscript Fathers to delay the striking of these records of the Cæsar's military fame; and we know not whether it may be attributed to any jealousy which Vespasian felt towards his son, or to the reluctance of the senate to strike coins in his honour, and thereby give offence to the emperor. This appears to have been compensated for by the striking of coins with Greek legends commemorating the event, as hereafter noticed.

Most of these coins appear to have been issued in great numbers: many differ in details of type, though in the greater part the devices are essentially the same. The female figure recalls the prophetic words, "and she desolate shall sit on the ground." The male captive is doubtless intended for the obdurate Simon, the chief actor in that ever-memorable siege. On some of these coins he is depicted looking straight forward with a bold and dogged air, contrasting well with the dejected attitude of the seated woman; but in one type he appears to be regarding her with attention.

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